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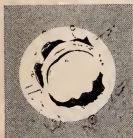
# Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

## Dusty Planets

A review of the surface conditions on the nearest planets by Professor E. Oepik discloses the following: Our moon has practically no atmosphere and is covered by a dust on the slopes perhaps two inches thick and on the plains up to 20 or 40 inches thick, composed mostly of micrometeoritic material. There are only a few small craters from extinct volcanos, the rest are from huge meteoric bodies. Mars has about 30 percent as much gas in its atmosphere as does the earth with considerable haze due to smoke or fine dust. The Martian temperature fluctuates between  $-60^{\circ}$  F. at night and  $+90^{\circ}$  F. in the dark areas which are supposed to be covered with vegetation. There are both carbon dioxide and a little water vapor on Mars. Venus' atmosphere has more gas than the earth but about 40 percent carbon dioxide, practically

no oxygen, and very little water vapor. A thick dust fills the atmosphere to a depth of about 20 miles under which the temperature seems to be about  $500^{\circ}$  F.



## Gray Hair and Feathers

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## Contents for March 1961

## Volume 64, Number 3

## Church Features

- Editor's Page: Aspirations of Men, *President David O. McKay* ..... 142  
 Your Question: The Wearing of the Cross, *President Joseph Fielding Smith* .. 144

The Church Moves On, 140; Melchizedek Priesthood, Its Nature, Source, and History, 186; Presiding Bishopric's Page, 188.

## Special Features

- The Old Sow, *Marshall H. Bell* ..... 145  
 The Lord's House at Kirtland, *Albert L. Zobell, Jr.* ..... 146  
 Wildcats, *Sterling W. Sill* ..... 148  
 What about Your Starting Habits? *Esther Freshman* ..... 151  
 Mass Communication and Truth, *M. Dallas Burnett* ..... 156  
 Money of the Mountains, *Earl Hanson* ..... 158  
 Symptoms of Need for Spiritual Guidance, *Alda F. Gardner* ..... 160  
 Wandering in Strange Roads, *Marion D. Hanks* ..... 162  
 THE ERA OF YOUTH ..... Between pages 164 and 165  
 How Do You Figure? *Genevieve Van Wagenen* ..... 165  
 Humble Heroes, *Olive W. Burt* ..... 166  
 The Importance of Letters, *H. C. Lake* ..... 168  
 The Spoken Word from Temple Square, *Richard L. Evans* ..... 172, 176  
 Exploring the Universe, *Franklin S. Harris, Jr.*, 129; These Times: National Goals and Traditional Values in American Life, *G. Homer Durham*, 132; Letters and Reports, 138.  
 Today's Family: *Florence B. Pinnock*, Editor  
     Now We Are Two Again ..... 190  
 The Last Word ..... 200

## Stories, Poetry

- The Road Back, *Stephen Bennett* ..... 152  
 Poetry ..... 164, 178, 180, 195, 197

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## ART AND PHOTO CREDITS

## Photographs

H. Armstrong Roberts, 165, 188, 190  
 Ernst Wittke, 161  
 Max Tharpe, 163

## Art

Siegfried Widmar, 129, 156, 157, 200  
 Era Staff, 132, 146, 148, 149, 164, 190  
 Doug Johnson, 145  
 Virginia Sargent, 151, 163  
 Harrison Groutage, 152, 154  
 Jon Anderson, 165  
 Dale Bryner, 168  
 Church Information Service, 142

## THE COVER:

This photograph, by Wayne Davis, entitled "Early Day Dwelling," must be looked at by the heart as well as the eye.

The locale is St. Johns, Arizona. This town has an interesting history; it was begun by Solomon and Morris Barth and some Mexican settlers in 1873; six years later Elder Ammon M. Tenney, a prominent LDS missionary to the Indians, following instructions from Elder Wilford Woodruff of the Council of the Twelve, purchased squatters' rights to a large tract of land in St. Johns and vicinity from the Barth brothers. The area, intended to be a home for these missionaries, was bartered for with 770 head of American cows from three to seven years old. Brother William J. Flake, of Snowflake, lent 100 head of stock to assist in the project, and the Church supplied the rest.

This photograph details the humble and happy "Early Day Dwelling" of St. Johns.

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## National Goals and Traditional Values in American Life

BY G. HOMER DURHAM

PRESIDENT, ARIZONA STATE UNIVERSITY AT TEMPE

During his administration as President of the United States, Dwight D. Eisenhower appointed a Commission on National Goals. On November 16, 1960, the commission transmitted its report to Mr. Eisenhower which has been published in book form under the title, *Goals for Americans*, by Prentice-Hall. It has also been printed by the American Assembly at Columbia University under the title, *The Report of the President's Commission on National Goals*. The commission was headed by Henry W.riston as chairman (past president of Brown University). Other members included Frank Pace, Jr., chairman of the board of General Dynamics Corporation; Erwin D. Canham, editor-in-chief of *Christian Science Monitor*; James B. Conant; Colgate W. Darden, Jr., former president of the University of Virginia; C. H. Greenewalt, president of DuPont; General Alfred B. Gruenther; Judge Learned Hand; Clark Kerr, president of the University of California; James R. Killian, Jr., chairman of the Corporation of MIT; and George Meany, president of AFL-CIO.

The commission introduces its report with the following words:

"The paramount goal of the United States was set long ago. It is to guard the rights of the individual, to insure his development, and to enlarge his opportunity. It is set forth in the Declaration of Independence drafted by Thomas Jefferson and adopted by the Continental Congress of July 4, 1776. . . ."

It speaks further of the preservation and enlargement of "our own liberties," meeting "a deadly menace," and extending "the area of freedom throughout the world." These are stated as "high and difficult goals."

"At the same time," the report continues, "the United States cannot attain its goals alone. . . . We must lead, in a spirit of genuine partnership. Together, the free peoples of the world can develop unmatched strength and vindicate the mighty vision of the Declaration."

About a year earlier, the United States National Commission for UNESCO, composed of one hundred American leaders in educational, scientific, and cultural fields appointed by the Secretary of State, released a study written by Professor Ralph Henry Gabriel entitled *Traditional Values in American Life*.





Thayer D. Evans and the Evans Quartet practicing in the Sons of the Utah Pioneers' Museum.

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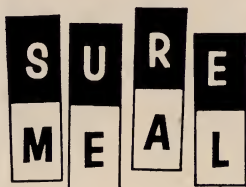
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This publication was a result of a special project assigned by the Commission to a special committee of twelve members of the national commission. It was specifically planned for use in a proposed series of round table discussions to be held concurrently in India and the United States. The Indian National Commission for UNESCO produced its counterpaper entitled *Traditional Values in Modern Life in India*.

In discussing the traditions from which American values have come, Professor Gabriel writes:

"The ancient Middle East gave to the West a monotheistic religion from which came two formulations of basic importance for Western (including American) thought."

He lists these two basic formulations as follows:

"1. The idea of the importance of the individual soul in the eyes of God.

"2. The idea that Deity not only approves righteous behavior but has laid down a moral law to govern relations of men in society."

These two basic fundamentals were joined with currents "from the science, philosophy, and art of classical Greece, together with the law of Rome." Professor Gabriel lists five ideas and attributes in this regard:

"1. A speculative philosophy that deals with the nature of man and with the larger reality of which he is a part.

"2. The idea that knowledge has a value in itself and that science is an instrument for making the forces of nature useful to man.

"3. The idea of an ordered universe and an ordered society.

"4. The idea of natural law embodying the principles of justice that transcends the capricious wills of men and of their rulers.

"5. The idea of art as the expression of traditions, secular and religious, together with the aspirations and the tragedy of human life through disciplined forms emphasizing order, proportion, and harmony."

The Eisenhower Commission on National Goals expresses its humanitarian concerns in terms of the status of the individual, the elimination of religious and racial prejudice, the advance of education, the arts, science, economic growth, the improvement of health, welfare, and

(Continued on page 176)



# *Idahoan*

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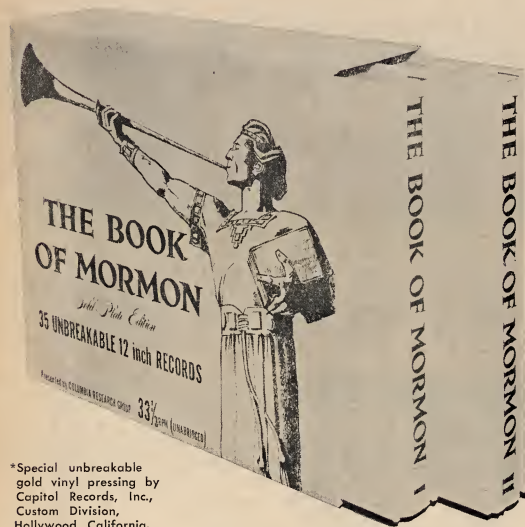
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# Letters and Reports



FINE ACHIEVEMENT FOR MIA MAID CLASS

The girls in the picture above comprise the Mia Maid class of the Naples Ward, Uintah (Utah) Stake. Every one of the girls received her individual award with an average attendance at all Church meetings of 96.4 percent. The girls are (from left to right) Annette Goodrich, Lennette Gotfredson, Cheryl McLean, DeeAnn Richardson, Joan Harrison, Estel Manwaring, LaRue Smuin, Glenda Knight, Leri Dawn Gee, Sandra Merrell, Nila Kay Southam, and Connie Cook.



SERVICEMEN ASSIST IN CHAPEL BUILDING

Typical of the work being done in literal building up the kingdom of God by Latter-day Saint servicemen and their families is the assistance given by Air Force personnel in a chapel building project in Peru, Indiana.

Elder (Colonel) Wendell B. Terry, a B-47 stratojet pilot in the 305th Bomb Wing's 365th Bomb Squadron at Bunker Hill Air Force Base, along with his wife Beverly and four children, are representative of Bunker Hill personnel who have contributed toward building a \$250,000 chapel in the Peru Branch, Great Lakes Mission.

Elder Terry is the Peru Branch YMIA superintendent and is a Sunday School teacher and branch teaching supervisor. The Terry family spend every Saturday afternoon working on the new edifice

for the branch's 312 members. They took part in a similar project in building a chapel in Tampa, Florida.

Other Air Force personnel who contributed to the Peru chapel building project are First Lieutenant John Skidmore and family, A2C Dale McCann, A1C Einer Fritz, and A3C Gerald Johnson.

### CORRECTION

Clearfield, Utah

Dear Editor:

On the page listed "Last Word" in your December issue, I quote, "To be a friend, a man should remember that we are human magnets, that like attracts like; and that what we give, we get."

It might interest you to know, as far as a magnet goes, like repels like, that unlike attracts unlike. The same goes for anything of an electrical nature.

Better watch it.

Respectfully,  
Chester R. Ashby

Editor's note: Thanks to Brother Ashby for having the "Last Word" in this case.

### ERA OF YOUTH PRAISED

New Zealand Mission

Dear Editors:

We are all saying how much we enjoy the "new look" in the Improvement Era and especially the new youth section. The missionaries also greatly appreciate and look forward to receiving their copies. Thank you for all that you do for us and may the Lord bless you always in your work for him.

Sincerely your brother,  
Elder Dennis F. Reynolds  
New Zealand Mission Era  
Director



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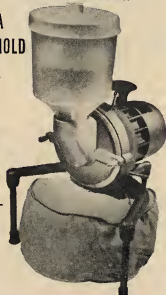
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# The Church Moves On

January 1961

**12** It was announced that an exploratory tunnel is now being driven into the mountain near the old Salt Lake Temple granite quarries in Little Cottonwood Canyon, southeast of Salt Lake City. The purpose of the seven hundred foot tunnel in the mountainside is to check the continuity of the granite formation. The long-range project would be to provide adequate underground facilities for microfilm and valuable documents for protection against disaster.

**14** It was announced that two new regions of the Church welfare program had been formed in southern California—the East Los Angeles and the San Diego regions.

The Los Angeles Region gave up the East Los Angeles, Pasadena, Whittier, Norwalk, East Long Beach, and Long Beach stakes to form the new East Los Angeles Region.

The San Diego Region takes the San Diego, San Diego East, Palomar, and Yuma stakes from the Southern California Region.

The Southern California Region received the Covina and West Covina stakes from the Los Angeles region and retains the Mt. Rubidoux, Orange County, Santa Ana, and San Bernardino stakes.

The Los Angeles Region will keep the Los Angeles, Santa Monica, South Los Angeles, Inglewood, Redondo, and Huntington Park stakes.

There is a fifth welfare region in the area, San Fernando.

**15** Craig (Colorado) Stake was organized from parts of Grand Junction Stake, Uintah Stake, and the Western States Mission, with Elder Loyal B. Cook, currently serving as president of Grand Junction Stake, sustained as president of Craig Stake. His counselors are Elders Lewis R. Livingston and Elmer O. Bair. Craig Stake is made up of Craig and Glenwood Springs wards (from Grand Junction Stake) and Rangely Ward (from Uintah Stake); Meeker and Rifle branches (from Grand Junction Stake) and Steamboat Springs Branch from the Western States Mission. Elder Lark L. Washburn was sustained as president of Grand Junction Stake succeeding President Cook. New counselors are Elders Edwin S. Lamm and Read L. Black who succeed Elder Rolla B. Greenhalgh and Elder Lamm. Wards remaining in Grand Junction Stake are the three wards in Grand Junction and Delta and Fruita wards; and Naturita Ward (elevated from a branch of the Western States Mission); branches are Montrose and Peonia, together with two branches transferred from the mission field, Gunnison and Paradox. Craig Stake begins with a membership of approximately 1,500; it is the 320th stake now functioning; Grand Junction now has a membership of approximately 2,900. These organizations were effected by Elder Delbert L. Stapley of the Council of the Twelve and by Elder Nathan E. Tanner, Assistant to the Council of the Twelve.



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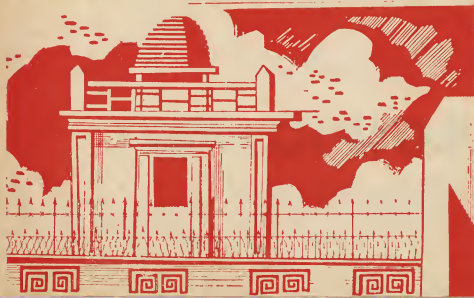
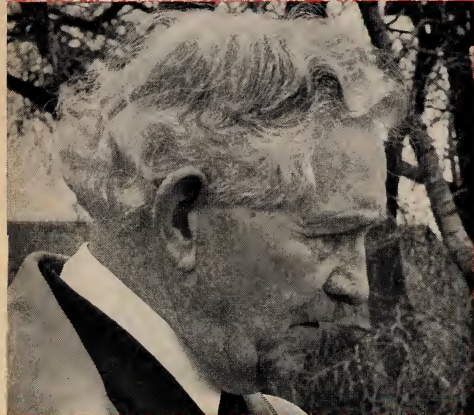
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# Aspirations

BY PRESIDENT

I invite your attention briefly to aspirations. Aspiration means "a desiring ardently; a strong wish, a longing for the realization of high ideals."

Just by way of emphasis, let us consider men as grouped into three classes:

(1) *The infusorian class* into which fall the listless, drifting men. Down among the lowest types of living creatures, there is a little animal that moves about aimlessly. It "swims randomly about, moving apparently by flailing stimuli in its medium; and in its course it comes now in contact with some nutritive substance which it absorbs, and now into the neighborhood of some creature by which it is swallowed and digested. Lacking those developed senses and motor powers which higher animals possess, ninety-nine in the hundred of these minute animals seldom live but for a few hours, disappearing either by innutrition or by destruction." The infusorians enter upon life aimlessly, and ninety-nine out of one hundred of these animalculae perish in consequence.

(2) *The firefly men.* Higher in the scale of intelligence and moral uplift are those who may be classed as the firefly men.

Often on a summer's evening, you have observed what we used to call the "lightning bug." These flying creatures seemed most active before a shower. The light from each would shine but for an instant, then the thing would be absorbed in the darkness. Another momentary flash, then blackness again!

Such is the firefly man with respect to the noble aspirations. He has luminous hours in which his soul ardently desires to rise above all things mean and



# of Men

DAVID O. MCKAY

sordid and to bask in the realm of enlightenment and beauty. He would be valiant and courageous in defending virtue and the right under all circumstances. If he could only obtain strength and power, he would use them to help his fellow men and to make the world better! But when a few hours later he associates with companions unfired by such noble ideals, the light of his aspirations fades, the fires of enthusiasm die, and his soul is absorbed in the darkness of indifference and indulgence.

Good intentions must be carefully cherished or they will soon perish. However, it is better to have hoped and yearned for better things, and had the hopes fade, than never to have yearned at all. The flicker at least shows the presence of a light that might be fanned into a constant flame. That is better than damp driftwood from which will come no spark.

(3) *The conifer men.* Then there is the third group which I call the conifer men. In using this term, I have in mind not just the ordinary cone-bearing tree of the conifer group, but particularly the Giant Sequoia. It grows from two hundred to three hundred and forty feet in height. The diameter is ordinarily ten to fifteen feet, and sometimes reaches twenty-five to thirty-five feet! One tree in the Sequoia National Park, the General Sherman, is estimated to be thirty-five hundred years old. Millions of men have lived and died during that tree's lifetime. It has withstood lightning, floods, fire, and still lives on! It has survived because it has within it the powers of resistance.

The conifer man senses the fact that man is not a mere animal, a creature of the flesh which profiteth

nothing, but a spiritual being, a soul. He realizes that he is more than a physical object that is tossed for a short time from bank to bank, only to be submerged finally in the ever-flowing stream of life. There is something within him which urges him to rise above himself, to control his environment, to master the body and all things physical, and to live in a higher and more beautiful world.

If you would be happy, if you are to reach that aspiration of success in the distance, your first duty is to be true to yourself—loyal to the best that is in you, not to the basest. Begin life with a purpose, and let that purpose be a noble one. Loyalty is one of the noblest attributes of the soul. It means being faithful and true; it means fidelity to duty, fidelity to love, fidelity to a cause or a principle.

It is not easy to be true to self, but I do not hesitate to say that a man, the offspring of Deity with the gift of free agency, can control his mind, can choose what seems the best, no matter how attractive the opposite force may be. There is a crying need today to have this truth heralded throughout the land, that youth especially may appreciate and hold the freedom of the individual sacred as did our Revolutionary fathers.

Finally, loyalty to God and to your fellow men: If you would attain that far-off goal successfully, you will keep in mind the fact that God rules in the universe, and you will pay him proper reverence. Express to him gratitude for this glorious world and for your life in it. Invoke his guidance and help in whatever you undertake to do. Reach out to him and you will find his help and guiding influence.

## YOUR QUESTION

### THE WEARING OF THE CROSS

ANSWERED BY  
PRESIDENT JOSEPH FIELDING SMITH  
OF THE COUNCIL OF THE TWELVE

#### Question:

*"Having been reared in a Latter-day Saint community, I have never had occasion to give serious thought to this question of the wearing of the cross until I moved to the mission field.*

*"Many who join the Church who come from a Catholic or Protestant background while trying their utmost to live the gospel, and rid themselves of past habits, unconsciously bring some of the customs of their former environment with them. One of these is the wearing of the crucifix on a necklace, bracelet, or in some other form.*

*"The teachings of the Church of Jesus Christ of Latter-day Saints seem to indicate that this is improper because we do not hold any special reverence for the cross as such, nor do we have crosses in our chapels or homes or wear a crucifix as jewelry. How may we uphold this belief, if my assumption is correct, through the study of the scriptures? Is there some statement that might be given from the General Authorities of the Church which would give me a clear understanding of this question?"*

#### Answer:

While we have never questioned the sincerity of Catholics and Protestants for wearing the cross, or felt that they were doing something which was wrong, it is a custom that has never appealed to members of the Church. The motive for such a custom by those who are of other churches, we must conclude, is a most sincere and sacred gesture. To them the cross does not represent an emblem of torture but evidently carried the impression of sacrifice and suffering endured by the Son of God. However, to bow down before a cross or to look upon it as an emblem to be revered because of the fact that our Savior died upon a cross is repugnant to members of the Church of Jesus Christ of Latter-day Saints.

The use of the cross dates back to a very early time. Its early meaning is somewhat obscure. We are informed that the Egyptians used it as a symbol representing life and fertility of crops. However the general use throughout the Christian world comes from the crucifixion of our Redeemer. This custom of adoring the cross seems to have grown out of the purported vision given to Constantine when it is stated that he saw a cross in the heavens and was told that by it he was to conquer. From that time the use of the cross as an object of reverence grew and, when the rebellion against the Catholic Church commenced, the adoration of the cross continued more or less among the Protestant churches.

To many, like the writer, such a custom is repugnant and contrary to the true worship of our Redeemer. Why should we bow down before a cross or use it as a symbol? Because our Savior died on the cross, the wearing of crosses is to most Latter-day Saints in very poor taste and inconsistent to our worship. Of all the ways ever invented for taking life and the execution of individuals, among the most cruel is likely the cross. This was a favorite method among the Romans who excelled in torture. We may be definitely sure that if our Lord had been killed with a dagger or with a sword, it would have been very strange indeed if religious people of this day would have graced such a weapon by wearing it and adoring it because it was by such a means that our Lord was put to death.

A humble, contrite spirit and sincere prayer of gratitude is a far better means of worship and acknowledgement of our love for the great blessings we receive through our Savior's voluntary sacrifice than to adore the cross. It is through the shedding of his blood that we gain the resurrection; and by our faithfulness, exaltation in the kingdom of God.



■ Shortly before the War of 1812, the United States government began using very effectively a "New Type" of cannon that fired a thirty-pound ball about eight inches in diameter. The barrel about three feet long, was manufactured from a solid shaft of cast iron. After being bored, a small "touch-hole" was made in the gun for exploding the heavy charge of black powder that hurled the deadly missile with disastrous fury against wooden fortresses and enemy ships. One of these guns, now 150 years old, preserved among Mormon relics from the covered wagon days, is now in the Church museum in the Bureau of Information on the Temple block. It is labeled the "OLD SOW."

This old gun, famous in the annals of Utah history, has a unique and romantic background. When the War of 1812 ended, it occupied a position on a boat at New Orleans, having been used to check invasions during that war. Owing to new methods of warfare and new equipment, the "Old Sow" became obsolete.

"This particular gun was placed on the 'Green' at New Orleans, to be fired each morning at sunrise and each evening at sunset. After being thus used for a number of years, it was sold as scrap iron, and as such bought by James

Lawson, a veteran blacksmith, who later resided in the Sixteenth Ward of Salt Lake City. The gun was later shipped to Pisgah and from there to Nauvoo." (*Des. News*, July 22, 1931.)

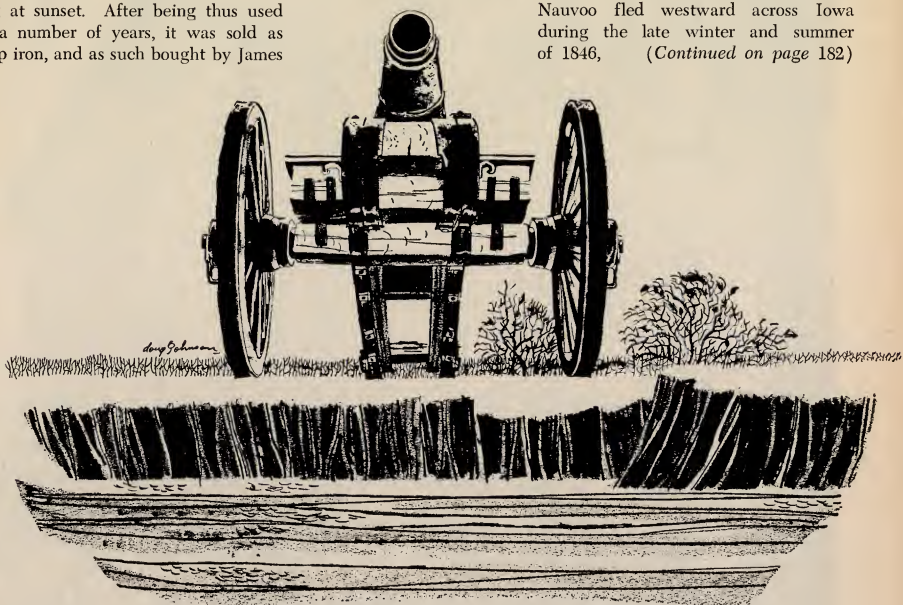
According to Wandle Mace's journal, page 121, on file in the Church Historian's Library, the old gun had been discarded and had become exceedingly rusty from lying in salt water over a long period of time. Elder Mace states that there were four of these guns. Since he was a mechanic, "President Young called on me to fit these cannon [cannons] for action. He told me to take them into the basement of . . ."

a certain house ". . . and rebore them—there were four of them. Accordingly I called upon two or three of the brethren to help me. We took them by night into the basement, we whitewashed the windows to prevent observation and went to work." He writes that the cannons were soon ready for use in case of an attack by the mob forces that were preparing to drive the Saints from the state of Illinois. (*Journal*, Wandle Mace, page 121, Historian's Library.)

After President Brigham Young and most of the twenty thousand Saints at Nauvoo fled westward across Iowa during the late winter and summer of 1846, (Continued on page 182)

# THE OLD SOW

BY MARSHALL H. BELL





*The Lord's House*



■ March 27, 1836-March 27, 1961—hardly two full lifespans in the human family! March 27 marks the 125th anniversary of the dedication of the Kirtland Temple—the first of the fourteen sacred edifices that have been built and dedicated by the Church.

In the month of the building's centennial, March 1936, *The Architectural Forum*, in its "Master Detail Series," held the Kirtland Temple to be one of the fine examples of early American architecture.

As early as December 27, 1832, the Lord commanded the Saints to "establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of God." (See D&C 88:119ff.) Chastisement came seventeen months later because this work had not been carried forward. (*Ibid.*, 95.) Within the week, on June 6, 1833, a conference of high priests convened at Kirtland, instructing the building committee for this House of the Lord to proceed at once in obtaining material for its construction.

This first temple was built during the extreme poverty of the Saints. The basic materials of stone, wood, and plaster were all obtained within a two-mile radius of the temple site. The Prophet Joseph was the foreman at the stone quarry. The stone walls were covered by a plaster mixture at the time. The temple was completed in 1836.

The story has long been told how, as the building neared completion, the members brought their prized china and glassware to the site where it was broken up and mixed with the outside plaster.

#### MARVELOUS EVENTS PRECEDING DEDICATION

When the temple was nearing completion, the Prophet reports that on Sunday, January 17, 1836, some marvelous events took place in the temple that day: "A large congregation assembled. . . . The Lord poured out his Spirit upon us. . . . and the congregation was soon overwhelmed in tears. . . . The gift of tongues came on us also, like the rushing of a mighty wind, and my soul was filled with the glory of God. . . ."

A week later, telling about a special meeting with

the First Presidency and other leaders, January 21, the Prophet continued: "The heavens were opened upon us, and I beheld the Celestial Kingdom of God and the glory thereof, whether in the body or out, I cannot tell. I saw the transcendent beauty of the gate through which the heirs of the kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom. . . . I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven." (D.H.C., Vol. II, pp. 376-381.)

When all was in readiness for the dedication, the Lord revealed the dedicatory prayer to the Prophet. (D&C 109.) This has become a prototype for the dedicatory prayers of the other temples dedicated in this dispensation.

The Prophet records that the Saints began assembling at the temple at seven o'clock on the morning of the dedication, March 27, 1836, one hour before the doors were to be opened, and that two hours before the session was to begin, the house was crowded with "nine or ten hundred" people. Sidney Rigdon, the Prophet Joseph, and others were the speakers. The Prophet was acknowledged as the prophet, seer, and revelator of the Church, and the Presidency and the Twelve were also sustained as prophets, seers, and revelators. A special choir sang hymns, two of which are still familiar in our Church gatherings: "Now Let Us Rejoice," and "The Spirit of God Like a Fire is Burning." (D.H.C. 2:410-426.)

Dedicatory services were held in the morning, afternoon, and evening. Eliza R. Snow writes: "One striking feature of the ceremonies was the grand shout of Hosanna, which was given by the whole assembly, in standing position, with uplifted hands." She states that "it was three times repeated, with such power as seemed almost sufficient to raise the roof from the building." (Andrew Jenson, *Hist. Record*, pp. 79-80.)

#### MANIFESTATIONS DURING EVENING SERVICE

"Brother George A. Smith arose," says the Prophet in the evening priesthood service, "and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the temple, and all the congregation" (Continued on page 182)

BY ALBERT L. ZOBELL, JR.  
RESEARCH EDITOR

# at Kirtland

**Two college girls** were living together in a dormitory. A brother while out hunting had shot a wildcat. He gave the wildcat's fluffy, playful little kitten to the girls who took it into their apartment as a pet. They fed it, cared for it, and had great delight in playing with it. It soon became just like a member of the family. But when you live very close to something every day, it is pretty difficult to see the changes that may be taking place. As time went on, the girls were only vaguely aware that this cute, fluffy, playful little kitten was growing up.

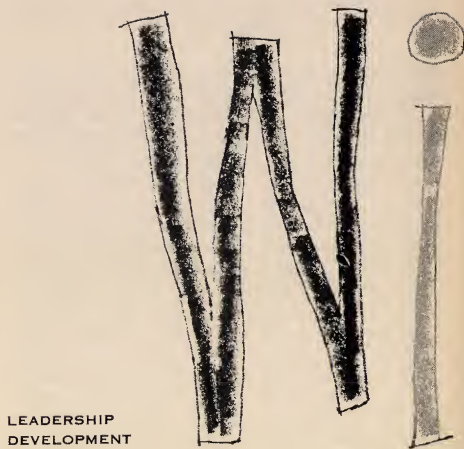
Then one night after school one of the girls went to the apartment alone. Something had happened to the wildcat that day that had aroused its hereditary instincts and touched off the destructive nature of the wild beast within it. The wildcat had ceased to be a kitten and had become a wildcat with all of its natural ferocity and killer inclinations. The animal attacked the frightened girl. In trying to protect herself she overturned the telephone. The telephone operator heard her scream and sent nearby police to the rescue. The police arrived in time to save the badly clawed girl and kill the wildcat that would have destroyed her.

In the full light of their "hindsight" the girls could see their mistake in allowing a wildcat to grow up in their apartment. But the answer to every situation is not always so clearly seen when viewed through the more foggy perspective of foresight. The foresight of these college girls had not indicated that there was anything dangerous about this little kitten at the time it had been adopted as a member of the family. But the girls did not make daily reappraisals of their situation in the light of the changes that were taking place.

At the time of the attack these girls were still carrying the wildcat on their books as a kitten. Holding on to their original appraisal had prevented them from seeing the ferocious, death-dealing wild beast potential developing in this harmless, furry, little kitten. Finally when the attack forced a reappraisal of the facts, it was almost too late.

But college girls are not the only ones who fail to make regular readjustments to suit their changing circumstances. Neither are they the only ones that get mauled by wildcats. Many people have thought they were in the "kitten business" only to discover later that they had a ferocious pack of wildcats to deal with.

A recent movie told the story of an opium addict who said he had a "monkey on his back." And it was



#### LEADERSHIP DEVELOPMENT

BY STERLING W. SILL  
ASSISTANT TO THE COUNCIL OF THE TWELVE

a monkey growing rapidly to gorilla proportions and frightfulness. No one suffers the unimaginable horrors of dope addiction very long before finding out that the thing on his back is a good deal more dangerous than anything that might attack him out of the jungle.

When one first adopts an evil, he may see only a small, soft, fluffy unimportant bad habit; but bad habits, like baby wildcats, should be judged for their unseen potential. Both have a way of growing up that must not be ignored. With just a little growth every day, it will not be long before the slashing claws of a bad habit may be cutting its host to pieces.

Some time ago a book was published entitled, *I'll Cry Tomorrow*, in which Lillian Roth tells her life story. Miss Roth was a very successful and a very wealthy actress who adopted a wildcat. When her fiancé died unexpectedly at a very early age, she was heartbroken. For weeks her sorrow preyed upon her mind, giving her very little rest. Her nurse suggested that taking a glass of brandy just before going to bed might help her to sleep. That night after drinking the brandy she had her first good night's rest in several weeks. She was very grateful for the peace that the brandy brought, and so she drank it again on subse-





quent nights and noticed no change taking place in her relationship to it.

Later on someone suggested to Miss Roth that maybe she was going too far and that she should put this growing evil out of her life. They cautioned her about the disadvantages of falling in love with a wildcat. But she was perfectly sure that she could handle herself in any situation. However, it was not long before she began to hear the low, ominous growls of an unfriendly wild animal. Then for the first time she realized that she was no longer dealing with a soft, fluffy, harmless kitten. She had bound herself to a ferocious wild beast with vicious killer instincts. Immediately she tried to break away but found to her horror that she was unable to discontinue this newly established relationship. Once she had owned a wildcat, now a wildcat owned her. Her screams brought no friendly policeman to the rescue. She was now helpless, having even lost the power of her own will.

The following years were like a bad nightmare. She was married and divorced several times. Her movie contracts were cancelled; she lost her large fortune, her good name, her self-respect, and almost every other worthwhile thing that she had previously possessed. Without meaning to do so she had put herself

at the mercy of an influence that had almost completed her destruction—physically, socially, morally, and financially.

But the wildcat of liquor is not the only wildcat. There are many other kinds. They come in all colors, shapes, and sizes. Smoking is a wildcat; gambling is a wildcat; lying is a wildcat; temper is a wildcat; sex may become one of the most vicious wildcats. Given a little latitude, any of these may rob us of everything, even the ability to direct our own thoughts. Because we almost always overrate our abilities to handle ourselves, we do not always think about this frightful danger seriously enough in advance.

Frequently someone boasts, "I'll think as I please!" But last week I met a woman forty-five years old who had lost that ability and had just made an unsuccessful attempt to poison herself. This woman is a widow with three small children. She has a master's degree and a fine teaching position. A few years ago she started to overindulge in negative thinking. This grew into an attitude of feeling sorry for herself. She continued the practice until she is now unable to throw off these prolonged periods of mental depression. She has paid psychiatrists a good deal of money to get this evil beast off her back, but to date little progress

has been made. She realizes what may happen to her small children if her next suicide attempt is successful. She has also considered what may happen if her mind is permanently deranged by her melancholia. But she has lost the power "to think as she pleases."

When the Italian poet Dante was describing his imaginary trip through hell, he told of a situation that frequently applies to us. One group of hell's inmates had done wrong for so long that they had lost the ability to do anything else. They said to Dante, "As our eyes intent on earthly things were never lifted up to heaven, so now has justice fixed them down upon the ground. And even as greed destroyed our love for good whereby the labors of our lives were lost, so now doth justice hold us captive here fettered in close restraint." These unhappy prisoners of hell had fitted themselves for the place from which they were now unable to escape. Hell is a place prepared for those who prepare for it.

We raise a wildcat dedicated to our destruction when we assume an attitude of faultfinding and of undue criticism of those who preside over us. Among other things, we then destroy their power to help us. Like so many other bad habits, this may seem harmless at first. But if we continue it, the habit will grow and may soon become a vicious wildcat, stealing our blessings and replacing them with apostasy and damnation.

Our leadership may also mother some baby wildcats. In 1926 I knew a man whom I then judged to be one of the finest prospects for an outstanding Church leader that I have ever known. But when he became fairly successful in his business, he began to lose interest in almost everything except himself. He became foolishly overconfident in his temporary success. He began to let up on the performance of his Church duties. He reduced his financial contributions. He increased his self-made allotment of unauthorized privileges. He began stumbling over his newly found importance. He had a fine mind, a good personality, and an excellent education, but he became intolerant. If other people made mistakes, he jerked them up on a very short rein.

Without even knowing what was happening he was gathering around him a whole pack of young, fast-growing wildcats. One of these might have been labeled worldliness, one self-importance, one impatience, one criticism, one intolerance. Every day he strengthened them by his indulgence. In the next few years he had some experiences similar to those of Lillian Roth. He not only left the Church, but his unruly attitudes had also destroyed his value to his employers, and so he lost his prized importance even

to himself. He has lost his opportunity for financial success. He has also lost his fine personality, his enthusiasm, his ambition, his spirituality, and most of his friends. The man he used to be and the man he could have been were both clawed to death by the destructive wild beasts which, when they were grown, turned their full fury upon the very one who had raised them.

There are other wildcats. Sloth is a wildcat; ignorance is a wildcat; disloyalty is a wildcat. I suppose at one time the terrible sin which eventually overthrew Judas Iscariot was small enough that it could have been easily disposed of. The attitude that made Benedict Arnold betray his country also began as a small, harmless kitten. A wildcat is no respecter of persons. King David, who in his youth was called "a man after God's own heart," allowed the wrong kind of thoughts to involve him in two deadly sins.

King Solomon raised some wildcats. Solomon was blessed with greater wisdom than anyone had ever had up to that time. He saw God twice. But he adopted a little wildcat called disobedience. He married out of his faith against the direct instruction of the Lord, "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel." (I Kings 11:9.) Solomon lost his kingdom, his leadership, and his God. He died an idolater, because even with all of his wisdom he did not understand the significance behind the idea of a growing wildcat, nor did he correct the gradual changes as they were taking place in his attitude toward God.

Alexander Pope has warned us as follows:

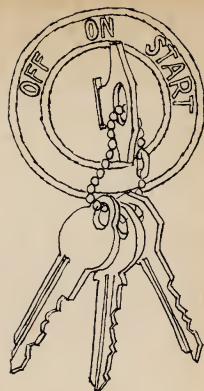
"Vice is a monster of such frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

—*An Essay on Man*, II, 1732

One of the missionaries, who served me as an ideal during my missionary days, was a man of great spiritual power. When he came home, he took in a wildcat with his profession. He allowed the practice of medicine to serve as an excuse for inactivity in the Church. He gradually increased the number of his out-of-bounds privileges until at the time of his early death he had completely separated himself from the Church. When he had started down the wrong road, he hadn't the slightest intention of ever arriving at the dreadful destination where death found him. But just because a kitten is little, soft, and harmless today does not mean that it will be little, (Continued on page 183)



ESTHER FRESHMAN ASKS:



# What about your starting habits?

NOT JUST IN DRIVING  
A CAR OF COURSE . . .

Stephen Garrett, junior executive in a large and enterprising firm, felt that he had never undertaken a greater responsibility than this out-of-the-office task before him. His young son Steve had the crisp, important paper safely in his pocket — beginner's license. It entitled him to drive a car if one of his parents accompanied him.

"Dad, from those school classes and watching you, I'm sure I can drive alone right now! I don't think you'll have to teach me too much more. Well—you know what I mean."

"Probably you do know how to drive, Son, but before we turn you loose on the road, there might be a couple of things we could well review. Let's just do them in theory for a moment. What do you believe is the first important rule in starting the car?"

"Aw, Dad! Turning on the ignition, of course!"

"No, Steve. I can think of a more important matter before that. Never start your car without asking your Father in heaven to help you guide your wheel, as well as the wheels of your fellow drivers. Ask the Lord to bless your fellow motorists on the road and the pedestrians. And ask the Lord to bless you in obeying the laws that help and protect you, and the police who carry them out. These are the best rules by which to start and to drive your car that I can pass on to you. I hope you make constant use of them."


A prayer made before the turning of the ignition key isn't the only starting habit a person needs to develop. Another starting habit is a sincere prayer for a harmonious working day. Mrs. R— is a very

important and successful personnel director. She cultivated a starting habit that she kept a secret for a long time. Then, finally, she realized that if this were known and used by all the personnel in her charge, it would multiply itself a thousandfold and plus. It is the starting habit of asking for a blessing. Each morning as she enters the immense office building in which she spends long hours each day, she asks the Lord's blessings on herself and all the office personnel. Once in her own office, she asks the Lord to bless those supervisors giving her orders and the many under her direction to whom she must relegate tasks. The investment of a few quiet moments has made her working day harmonious and orderly, seemingly equipped with more useful hours. It has made her relations with her superiors excellent as proved by her increasing responsibilities and salary. It has made her beloved by those who work under her supervision.

A friend, Dr. L— gives this advice. He says:

"The right starting habits make the perfect day. The day that starts with God is going to follow his pattern of order. It is going to be blessed with his love. It will have its challenges, for challenge is an important ingredient in the soil of life. It is essential for growth. But with God the challenge is never a defeat. It is an opportunity. It is an invitation to success."

I know a story about a rabbit. Rabbit stories are pretty common, indeed, but this one has an unusual twist, because this particular rabbit had no rabbit habits. He didn't like (Continued on page 198)

A black and white illustration of a man painting a wall. He is standing on a wooden platform, holding a paintbrush to the ceiling and a paint can in his other hand. He is wearing a light-colored t-shirt and dark pants. In the background, another man in a dark jacket and pants stands in a doorway, looking at the painter. The room has a dark wall and a light-colored floor. A small table with paint cans is on the floor near the painter.

“Hey, Mister!”  
Jeff didn’t like the voice. There  
was, he thought, a sneer in it.  
“Miss Cary said you might give  
me a job, maybe.”



# THE ROAD BACK

BY STEPHEN BENNETT

"Cardiff in five minutes," announced the conductor. The daycoach was hot and crowded. Through the grimy window Jefferson Moseby watched farmland become city.

"Thought we'd never get here," chuckled the second man in the double seat, "you live in Cardiff, son?"

"No, I'm a stranger," said Jeff Moseby.

"Town's booming," replied his seatmate, "great place for a salesman." He patted the briefcase on his knee and smiled. "I'm on the road, myself."

"That's good," said the young man. Wonder what he'd say if I told him, he thought. The old trouble again—wondering what people would say if they knew.

"I've been in the hospital," Jeff might have explained. "Veterans' Hospital. For years, it seems like. That leg stuck out in the aisle there, mister, isn't mine. They made it in a shop out of leather and aluminum and rubber. . . ."

But Jeff didn't say this. Instead, he smiled politely at the traveling salesman. "My grandfather ran the Moseby Wagonworks in Cardiff years ago. In a way I'm coming back home."

"Moseby, hmmm. I remember the name."

"Too much automobile competition," said Jeff, "Grandfather went out of business in 1917."

The salesman sighed. "Well . . . take the long view and call it progress, son."

Jeff looked at him grimly. "Progress!" he thought, touching the mechanical knee, "this is your progress, mister."

"You'll do better," said the salesman, "you're the new generation. What line?"

"Bicycles, motor-scooters."

The train slowed quickly, and they entered the shed.

"Good luck," said the salesman, holding out his hand. He noticed the shiny blonde-wood cane in the corner. "War vet, son?"

"Yes, sir."

"Good luck," repeated the salesman.

"Thanks," Jeff smiled.

Later that afternoon he limped up the neat stone steps of a white, green-shuttered bungalow marked:

OFFICE

J. HALLTREE — REALTOR

The girl behind the desk wore a smile with her

snub nose, and her eyes were gay and businesslike.

"You people own the Moseby Building," Jeff told her.

"We have the listing," she admitted.

"I want to lease it."

She laughed. "But you haven't seen it yet, surely. It's a ruin. Mr. Halltree is thinking of tearing it down." Something in his manner interested her.

A ruddy-faced man emerged from the inner office with an expression of comic amazement on his features. "Not the Moseby Building!" he cried, "The housing shortage can't be so bad that you are contemplating an abandoned warehouse, m' boy."

Jeff grinned. "No, sir. My grandfather built the Moseby Building. Possibly I'm sentimental, but I have a loan, and I plan to revamp the old place—bicycles, motorbikes, repair, and sales. The neighborhood fits the business."

"It sounds splendid," said the girl, smiling up at him.

"I wish you luck," added the plump realtor, "Miss Cary will drive you down to the place if you like. We can arrange a lease on favorable terms for us both."

Jeff nodded. Ten minutes later he was sitting on the worn leather seat of an aged but trim little roadster which Beth Cary steered through Cardiff traffic like a feminine Oldfield.

Jeff was impressed. "Your car, Miss Cary?"

"Yes. Have you been in town long?"

"No, ma'am. Last night. Just got out of the hospital," he added wearily.

No comment, no painful sympathy. Jeff was pleased. "I'm anxious to get to work, Miss Cary," he said.

The car turned into Jackson Street and pulled up beside a grim, weathered barn of a building.

"Here we are," said Beth. She saw blank windows slatted up with boards, a pair of scabby doors, a sad lack of paint.

Jeff saw something else. A vision of plate glass, indirect lighting, a new motorbike on display, and somewhere behind it a paneled office, shelves full of parts, racks of tools, fixtures. He found her looking at him quizzically.

"Dreaming?" she laughed.

"Thinking how it's going to look when I get the place fixed up," he grinned.

She unlocked the door. Something fluttered across the dark floor away from the sunlight.

"Ooooh!" Beth cried.

"Just a rat." Jeff used his flashlight, and they advanced into the dusty cavern of the old Moseby Building. Old planks and oddities of lumber and junk cluttered the ancient floor.

"Been empty for years, I gather," Jeff mumbled.

"Years and years," she agreed, "before the depression it was a furniture warehouse."

The stairway to the upper floor beckoned to them.

"I'm going up," he said, "coming along?"

She nodded. "I'm a little afraid to stay down here by myself."

"Be careful," he advised, testing each step. It was clumsy going with his bad leg.

Streaks of sunlight entered through cracks in the wall and glowed dimly in the loft. Jeff switched his flashlight around.

"Nothing up here," he said.

Beth stumbled suddenly. "Oh, how awkward!" she cried.

The flashlight beam threw light on her feet.

"It's just an old signboard," she said. The flashlight flickered across its dim and rotting letters. Jeff crouched to get a better look. He chuckled quietly.

"That's really amazing. Look—!"

The sign read:—JOHN MOSEBY & SON

"My grandfather," murmured Jeff, "and my father. I'd like to put something like that up again. Perhaps I'm sentimental." He looked up at her with a hesitant smile.

"I think it's a good idea," said Beth Cary, "why don't you?"

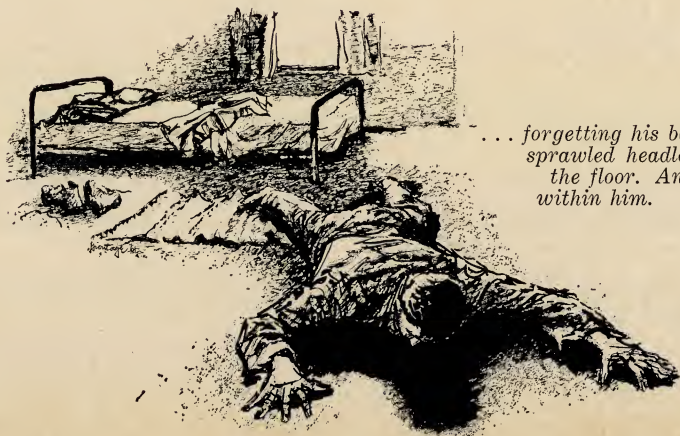
He laughed harshly. "I'm going to try. It's a big job. But that's what I want. Work. Hard work. Let's go down again. I've seen enough."

One week later Jeff moved out of his room in the YMCA and settled down in the loft of the warehouse. He had installed plumbing, done some re-wiring, put in a gas stove, ice-box, bed, and work table.

"Home is where you find it," he thought, viewing his handiwork. "I'll be comfortable here. I'll be living with the job."

Lights burned at all hours in the old Moseby Building—Jeff worked many long hours each day. The sound of hammering, hacking, chopping, and the rasp of saw and file began to interest the neighborhood. This interest was compounded when the old doors on the street were ripped off and in their place appeared a magnificent sweep of plate glass, and the ancient planks sustained a shiny false floor. Paint was applied to moldering walls. Floodlights beckoned. Jeff was on the march.

One morning, garbed in paint-splashed overalls, Jeff teetered on a high stepladder daubing a coat on



... forgetting his bad leg, Jeff sprawled headlong on the floor. Anger boiled within him.



the ceiling when a voice hailed him from the street door.

"Hey, mister!"

Jeff didn't like the voice. There was, he thought, a sneer in it.

"Miss Cary said you might give me a job, maybe," said the voice without enthusiasm. The voice was that of a spindly youth of seventeen, Jeff observed, with dusty hair and a sallow face and eyes which were just a trifle furtive.

"Miss Cary said that, eh?" said Jeff. "Well, I might give you a job at that. What can you do?"

"Anything," replied the boy.

"What's your name?"

"Bobby Judd."

"Well, Judd, come back in an hour with your working clothes on. I don't pay very much."

"Thanks," said Bobby Judd. He disappeared.

Jeff mused over this. Beth Cary generally had a reason for things. He respected her judgment.

"Ever do any painting?" he inquired, when his new helper returned.

"Sure."

Jeff crawled down the ladder awkwardly, handed the boy his brush. "Take over. I'm going out on business. Be back about four."

He put on street-clothes and made the rounds—the lumberyard, his wholesaler, the telegraph office, the bank, the freight station. It was after four o'clock when he reached the Moseby Building again. The front door was ajar. Silence prevailed inside. The stepladder stood forlorn and empty. Some dabbling of paint had been accomplished on the ceiling—about ten square feet, Jeff calculated. He found Bobby Judd asleep on a pile of burlap in the corner. Jeff nudged him with his game leg.

"Wake up," he said, "what's wrong?"

The boy struggled upright, grinning sheepishly. "Guess I didn't get enough sleep last night, Mr. Moseby."

"You should have told me," Jeff said drily; "go home and rest, and be here at eight o'clock sharp tomorrow morning."

He forgot Bobby Judd. At midnight he was very tired, made a sandwich for himself, and slept like a mummy until six. At six he went back to work.

At eight o'clock, no Judd. At nine, no Judd. Fifteen minutes later Bobby strolled in. "I had to see somebody," he explained.

Jeff nodded and put the boy to work clearing off the loading platform in the rear.

"My repair shop goes out here," Jeff told him. He discussed the bicycle business. Bobby hauled a few old planks out to the alley and dropped them.

"You work too hard for all this," he said.

"People never get anywhere unless they work hard."

"Maybe," Bobby observed.

"I'm sorry I can't pay you more than fifty cents an hour," Jeff said. "Later on—when you learn the mechanical end of the business—the rate will go up. I need an assistant here in the shop. It isn't a one-man affair."

"That's fine," said Bobby without enthusiasm.

Jeff returned to his painting. He was absorbed for an hour and failed to notice the sinister silence in Bobby's department. He went out to examine the scene. Bobby was sitting on a barrel in the alley idly tossing rocks at a flock of crows. The same three planks remained sole evidence of his morning's work.

Jeff's voice was cold. "You're not working for me any longer, Judd."

"I'm not?" grinned the boy foolishly.

"I'll get your money," Jeff limped off. Bobby followed him, a sneer on his lips.

"Fifty cents an hour," he said, "it wasn't much of a job, was it?"

"You haven't earned ten cents an hour. I'm sorry for you, Judd."

Bobby laughed scornfully. He looked at Jeff Moseby's bad leg and laughed again. "You!" he said, "That's a good one—you being sorry for me. I'm sorry for you, Mister Moseby." He walked past Jeff into the street.

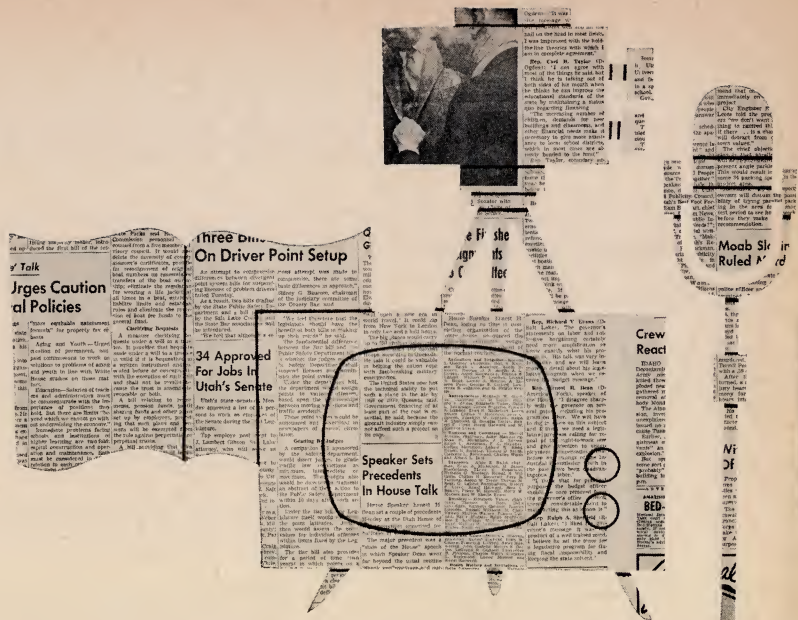
Early in the evening the persistent blast of an automobile horn drew Jeff to the street door. It was Beth Cary in the roadster. He went outside.

"I fired your Bobby Judd," he told her shortly, he didn't like work."

Worry crinkled the corners of Beth's eyes. "I'm sorry I didn't tell you about Bobby first."

"How come this protégé stuff, Beth?"

"I'm an unofficial (Continued on page 196)



■ In a world of conflicting ideologies, special pleaders, and super salesmen, truth is all too often partially or completely missing from the messages with which we are bombarded daily. This fact takes on special significance when considered in the light of the scriptural admonition, "... know the truth, and the truth shall make you free." (John 8:32.) If freedom is dependent in the least degree upon knowing the truth, citizens of democratic nations face a real problem in maintaining their liberties because of the difficulty in knowing which messages are true and which are false.

Information comes in two ways: It is either transmitted personally or it is carried by one of the agencies of mass communication. Even though personal communication is of great importance, there is probably no more pervasive influence in modern life than mass communication: newspapers, radio, television, movies, magazines, and books.

Consider the question of finding truth in the fantastic mountain of news, advertising, opinion, commentary, publicity, and oratory that an individual is exposed to regularly. Civilization operates to a great extent on its ability to communicate. In fact, our ability to communicate has advanced to the degree that news will appear on our television screen the very same day it is made. Yet, in spite of this tremendous

technological achievement in communication, we have no guarantee that the messages coming over our television set or appearing in our newspapers and magazines are true.

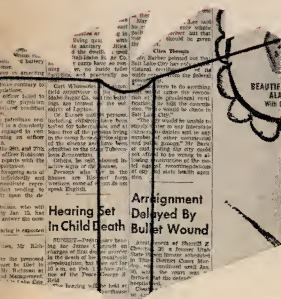
This being the case, is there any way the consumer at the end of the communication chain can tell whether he is getting the truth or not? It would be misleading to say that there is a simple formula that will test the truth or falsity of the information that comes to us. There are, however, some guideposts available to help evaluate the messages that we receive in print, over the air, or on the screen. These guideposts are nothing more than a little knowledge about the operation of the press, the role of public relations, and the motivation of advertising. But this little knowledge, plus common sense, can go a long way in guiding the reader, listener, or viewer to truth.

At the outset it should be said that one of the best guides is the reputation for integrity of the particular medium being evaluated. In other words, how honest, capable, and interested in the public good are the owners and managers of your local newspaper, radio station, or television outlet? The answer to this question normally must come through personal acquaintance with the men involved or long experience with the performance of the medium.

But even this personal knowledge is not always



# MASS COMMUNICATION AND TRUTH



BY M. DALLAS BURNETT

enough, and in most cases we will not be acquainted personally with the honesty or lack of honesty of writers, editors, and owners. This leads, then, to the need for citizens to have a greater understanding of the operation and motivation of the mass communications media. Without this understanding, the inclination is either naively to accept everything we hear or read, or maybe worse, to reject everything. Neither approach is proper for it should be hoped that most of the communication we receive is true, while on the other hand, it is obvious that there is a great deal of falsehood carried by the mass media.

As a fundamental key in understanding this problem of communication, it should be pointed out that citizens in a democratic society are presented with four distinct types of messages by the communications media. These types of messages are advertising, entertainment, opinion, and news (or information). It is obvious that there is bound to be some overlap in these categories, since some news stories are entertaining as well as informational, and some advertising is also informational. Regardless of this overlap, the vast majority of messages appear in the garb of, or are in some way labeled as, one of these four types. Strangely enough, this fact is one of the basic problems connected with evaluation of communications: determining whether the message is actually what it appears

to be. The second major problem is to tell whether the content is true and accurate.

A simple, yet infrequently recognized illustration of these two difficulties can be seen in the comic strip "Orphan Annie." On the surface this popular comic strip is entertainment. In fact, who would suspect a comic strip character of promulgating social and economic opinions? Yet the author, Harold Gray, follows a definite ultra-conservative line in regard to government. Gray not only entertains his readers but also subjects them to his philosophy and opinion. Even though a reader realizes that opinion is masquerading as entertainment in this particular comic strip, he still has the problem of deciding whether that opinion is true or not.

Examples like this are everywhere. They show up not only in the "funny papers" but on television programs, in the movies, in fiction, and in the columns of newspapers and magazines.

The basic issue, of course, is not whether there is a little advertising mixed with our entertainment, but whether opinion is hidden in our entertainment and news (information). This is not to say that opinion is inherently evil. The contrary is true. Opinion is a legitimate and important part of the flow of communication in a democratic society. However, opinion is legitimate only if it is labeled as such and is not traveling under the guise of a factual report. Unfortunately, there is too much disguised opinion muddying the communication channels of the world. And in too many cases, opinion is nothing more than propaganda.

The importance of this point is that wise decisions in the area of public (Continued on page 184)



There are few references to the use of money as a medium of exchange in the area which is now Utah before the arrival of the Mormon Pioneers in 1847. During the late 1820's and early 1830's the annual rendezvous of the trappers and traders provided an opportunity for early mountaineers to exchange their cache of furs directly for supplies and eastern credit. The first trading post, Fort Robidoux, was constructed in the Uintah Basin about 1832. Some years later a visitor recorded that "the common articles of dealing are horses, with beaver, otter, deer, sheep, and elk skins in barter for ammunition, firearms, knives, tobacco, beads, awls, etc."

Another trading post, Fort Davy Crockett, was established in 1837 on the Green River in a valley called Brown's Hole. A traveler there in 1839 related that "beaver skins from trappers, money from travelers and horses from Indians" were exchanged for a variety of articles.

Indian slave trading was carried on along the Old Spanish Trail in southern Utah throughout most of the first half of the nineteenth century. Spanish slave catchers traded horses, mules, firearms, knives, glass beads, ribbons, calico, shirts, and blankets to Indians in return for Indian children who were sold in New Mexico and California.

Although Indian slavery was prohibited by Spanish law in 1812, the inhumane traffic was continued until the Mormon settlers

BY EARL HANSON

# MONEY OF THE MOUNTAINS:



passed legislation against it in 1852.

LDS Church members first became involved in affairs of a purely monetary nature at Kirtland, Ohio, in 1836. In November of that year the establishment of a bank at Kirtland was deemed necessary by the Presidency and other leading elders of the Church. An application was submitted to the Ohio State Legislature for a charter to organize an institution which was to be known as the Kirtland Safety Society Bank. So certain was this group of obtaining the charter that they sent Oliver Cowdery to Philadelphia to have the plates engraved with which to print the currency they expected to issue. It was not until after the plates were completed that the legislature refused to grant the charter on grounds that no specie existed with which to back the proposed currency.

Upon appealing and again failing to secure a charter, the group organized a "Stock Industrial Company" which they named the Kirtland Safety Society Anti-Banking Company. The printing of currency began, but instead of having new plates engraved, the currency was printed upon the plates originally engraved for the bank that failed to be chartered. An attempt was made to change the appearance of the notes by stamping them to make the notes read ANTI-BANKING COMPANY, instead of BANK.

Because the "Society" had no state charter, the notes were consistently rejected by merchants in New York, Pittsburgh, and Cleveland, where large quantities of merchandise had been purchased on credit for use in Kirtland. Within six months, as financial disaster swept the entire nation, the Kirtland Society, together with thousands of other over-subscribed banks and institutions, was completely ruined by the financial "panic of 1837."

The failure of the Kirtland Safety Society Anti-Banking Company involved many members of the Church, one of the factors which caused dissension and apostasy to break out among some of the members.

At the time the "Kirtland Safety Society" closed its doors, Joseph Smith prophesied that the notes would one day be as good as gold, which later came true. Nevertheless, his words were unheeded and the notes fell into disuse.

From 1839-1846 the Mormons founded a new city, Nauvoo, Illinois, upon the banks of the Mississippi River. City scrip was issued here as a medium of exchange until its emission was forbidden by a city ordinance passed in March 1843.

Despite their great industry and aspirations, in 1846 the Saints were once again driven from their homes by religious hatred and mob violence. Before leaving Nauvoo some of them were compelled to dispose of their fixed assets at tremendous losses. A two-story brick house, occupied only three months by the Franklin D. Richards family was sold for two yoke of half-broken oxen and a wagon. Sara Sturdevant Leavitt related that she and her husband were forced to sell their forty-acre farm for a pair of unbroken steers. Wagons, horses, cattle, cloth, and other provisions were purchased at great sacrifices in exchange for personal property. The journey to the valley of the Great Salt Lake was one of hardship and privation. Most of the meager savings which remained was soon spent for much-needed supplies.

It has been estimated that the Mormon pioneers possessed less than one dollar a person in total cash capital when they arrived at their destination in July 1847. Brigham Young had brought with him about fifty dollars, which represented almost their entire money supply. All available cash was desperately needed for trading purposes outside of the valley, and the pioneer settlers soon found themselves isolated without adequate means with which to carry on local exchange. The ancient system of barter was reverted to and business was carried on without money. A supply of small United States coins was obtained by Brigham Young while on a trip east to the Missouri River in 1847. Upon his return, in 1848, he placed about eighty-five dollars in circulation. Releasing these coins has been described as being like "... spilling a cup of precious water upon the desert sands." The relief was only temporary; the small change soon disappeared.

When members of the Mormon Battalion came into the valley, some from the sick camp in Colorado, some from the newly discovered gold fields in California, but all with money, the critical situation was somewhat relieved. But paying for goods and services with gold dust proved to be a problem. A pinch of dust for a small purchase has been defined as "the amount of gold dust that could be raised between the thumb and forefinger."

In November 1848, a mint was established to convert the dust

*(Continued on page 172)*

■ The following approach in counseling may be completely unorthodox in the light of the usually accepted methods, and the teacher in the public school system may not be at liberty to approach his or her task in the manner herein suggested. However, the parent in the home, those giving spiritual guidance, and all teachers in the Church would do well to examine the possibilities considered in this approach. In fact, some excellent counselors, although they do not verbalize the fact, acknowledge that there is a third dimension in the field of guidance which adds a degree of stature to their effectiveness—that of spiritual communication.

It should not be beyond the mark to say that Jesus Christ was the master teacher and counselor. Harry Overstreet in his book, *The Mature Mind*, emphasizes again and again that within the Sermon on the Mount is the secret of happy living, individually and collectively, if people could only be mature enough to accept the message. Not being mature, the ignorant and those unwilling to learn put him to death because they could see their power slipping as his message drew in the multitudes whose inner needs were being fulfilled with the new psychology of his divine mind. Human need was his key, and fulfilling that need was his method. "I am come that they might have life, and that they might have it more abundantly," he said. (John 10:10.)

Today, a sick world reels to and fro in sin, error, misery, and rebellion—still unwilling to hear these words of the Savior: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (*Ibid.*, 14:27.) Those of mature mind are finding that peace in the living of his message: "Thou shalt love the Lord

thy God with all thy heart, and with all thy soul, and with all thy mind . . . [and] thy neighbour as thyself." (Matt. 2:37, 39.)

The scriptures say that Jesus went about doing good. His secret? Love God, love others, love self—or in other words, keep self-respect.

Henry C. Link in his book, *Return to Religion*, boldly announced that his own return to religion was the only answer to inner peace. In fact, his counsel to those who came to him for help in human relations was religion—service to God, to others, and to self.

Outside of lessons learned in his book of life—the home, the synagogue, the temple, and the community about him—Jesus had no book of rules, as such, to underwrite his psychology of counseling. Luke tells us that Jesus increased "in wisdom and stature, and in favour with God and man." (Luke 2:52.) This growth was within the same media surrounding every normal child—home, church, school, and community. It was a growth which made him perfect, happy, sinless; able to bear burdens, grief, and difficulties for himself and others; willing to forgive enemies, love neighbors, and counsel others in these arts with an enviable degree of success. Failure was not his but came to those who would not hear or use his suggestions.

Undoubtedly better than anyone else, Jesus knew that "the letter killeth, but the spirit giveth life" (2 Cor. 3:6), as Paul recorded. He understood that which kills and that which gives life because he knew himself and the inner self of all men. Was this a gift, or an art learned by the Master? Those who teach and counsel would do well to observe and learn some of his techniques.

One basic concept to observe in spiritual counseling is: Counsel cannot be meaningful without the spirit. Like formalized

counseling, it involves an interchange of ideas and plans for improvement of future behaviors. But, in this area, feelings and emotions, rather than reason or mental analysis, are the keys. Here prayer, if sincere and understanding, is meaningful and involves both emotions and thought.

While much valuable detail is missing from the Bible account, the gospel narratives clearly reveal many of the counseling secrets which Jesus used so effectively.

It seems right that the Master Counselor should be observed and patterned, wherever possible, if we would do our work

# SYMPTOMS OF NEED FOR SPIRITUAL GUIDANCE

BY ALDA F. GARDNER  
PRINCIPAL OF THE AFTON SEMINARY

CONDUCTED BY  
THE UNIFIED CHURCH  
SCHOOL SYSTEM





Principal, Merrill Clayton, of the Granite Seminary, warmly greets one of his students.



well. Here are some observations which may help:

*First.* What did the Lord do before dealing with any group—before he called the twelve, before he gave the famous Sermon on the Mount, before he even started his mission? He prayed—once all night long, another time for forty days.

Whatever one's beliefs are concerning the therapy of prayer for the counselor or counselee, one cannot ignore the facts that getting "set," meditating, becoming harmonious with forces governing behavior are indispensable factors of balance and power.

*Second.* Notice how those who "come unto Jesus" have first been thrilled by his message which he used to "take the lid off their minds" and to open their understanding to a power greater than themselves. (Preparation to do this was the result of thirty years of living, study, observing, and meditation.) Then, when people came to him, see how quick he was to sense or observe their need. From the accounts it is obvious that he considered each person important and deserving of attention, and that he understood that every person is different and must, therefore, be considered individually.

Let us apply this for a moment. As informal counselors, how sensitive are we to the need of those with whom we work? When cases become extreme, professional help is often sought, and the need is open and clear. On the other hand, a sensitive leader can often detect the symptoms of needs before severe disturbances arise.

*Third.* The Master kept the channels of communication open and permissive for all who cared to identify themselves with him. As we watch him at work, we discover that some came to him secretly as did Nicodemus, the Pharisee, who

(Continued on page 176)

BY PRESIDENT  
MARION D. HANKS  
OF THE  
FIRST COUNCIL OF THE SEVENTY

# WANDERING

Let's use a name different from her own and call her Jerry. She was a friendly, bright-eyed, attractive Mormon girl, active in the Church, happy at home, and anxious to succeed in her new venture as a freshman. When the invitation came to join a group at a girls' party at a canyon resort on a Saturday afternoon, she was pleased and excited. Though she wasn't well-acquainted with any of the girls, she had seen some of them at Church gatherings and knew that among them were leaders in social activities at school. The small white envelope seemed to have brought her an invitation to happiness, and she was thrilled.

When Jerry arrived at the party in her new dress and new hairdo, she was warmly greeted, introduced to the others, and shown to her place at a bridge table. Her first really anxious moments came when she had to explain that she didn't know how to play bridge, but there were immediate volunteers to teach her so it seemed this crisis would pass without difficulty. Some began to light cigarets, and Jerry soon became aware that only she in the entire group was not smoking. Her uneasiness grew as champagne was passed, and only she refused it, which caused some of them to whisper and look at her mockingly.

There were some girls in the room who had never been taught what Jerry knew and who didn't care. A few were from families whose life had once revolved around the Church—but no longer. Others there had been taught, knew what they were doing, and were as uncomfortable about it as Jerry but hadn't the courage to make the right decisions under the pressure of the crowd. In the whole group only Jerry chose to be different.

It was not a happy experience for Jerry. Disappointed and miserable, she was soon isolated from their little chattering circles, and finally fled the place alone, in confusion and tears.

Bewildered by the experience, Jerry sobbed out her story to a proud mother whose tears mingled with her daughter's as she comforted her and praised her and talked to her of the future.

Jerry's story is as old as time and as modern as today. Its counterpart occurs among her peers and elders every day in many homes and offices and locker rooms and party places. Time passes, and circumstances alter, but human beings go on having to make decisions. God's love does not diminish, nor his interest in his children. He continues with Godly patience to seek to make his will known to them—and they continue to respond in vastly varied ways.

## AN OLD STORY

In the days of Adam, Noah, Abraham, and Moses there were those who listened to the word of God and turned from it, or listened and did not understand, or sensed its value but would not pay the price to enjoy it. A comparative few hearkened and obeyed Christ when he was among men, taught the multitudes the parable of the sower, saying that the seed which fell by the wayside represented those who "heareth the word of the kingdom and understandeth it not." Some received the seed into stony places or among thorns and did not endure tribulation or persecution, the "care of this world, and the deceitfulness of riches." Some seed was sown in fruitful soil, being received by him who "heareth the word, and understandeth it . . . and beareth fruit." (Matthew 13.)

## LEHI'S DREAM

The Book of Mormon teaches this important lesson of life in a clear and wonderful way. Lehi and later Nephi were blessed with a great dream or vision in which certain symbols were used to dramatize the principle forcefully. There was a tree, the "tree of life which was a representation of the love of God." There was a straight and narrow path leading to the tree, and a rod of iron running alongside it to protect the traveler from a river of filthy water. The path was obscured by mists of darkness rising out of the river. Across the gulf was a large and spacious building filled with people whose "dress was exceeding fine" and who were "in the attitude of mocking and pointing



# IN STRANGE ROADS



their fingers toward those who . . . were partaking of the fruit" of the tree of life.

The rod of iron represented "the word of God," the river of filthy water "the depths of hell," and the mist of darkness "the temptations of the devil." The large building symbolized the "vain imaginations and pride of the children of men."

#### IN DIFFERENT WAYS

There were groups of people in the dream who, as in the parable of the sower, and as in Jerry's experience, represented the varying response of God's children to his commandments and counsel. Multitudes, caring nothing for the tree of life or the love of God, were "feeling their way towards that great and spacious building." Many of them were drowned and others lost from view, "wandering in strange roads," while multitudes entered the building and joined in pointing "the finger of scorn" at those who were partaking of the fruit of the tree.

A second group of people was pressing forward toward the path leading to the tree, and some "did commence in the path," but a great mist of darkness arose (being the temptations of the devil) and "they who had commenced in the path did lose their way, that they wandered off and were lost."

Others, representing a third attitude, caught hold of the rod of iron and "did press forward through the

mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree." But after they had eaten, they beheld the people in the building who were "mocking and pointing their fingers" towards them, and "after they had tasted of the fruit they were ashamed because of those that were scoffing at them; and they fell away into forbidden paths and were lost."

A final group represented in the dream caught hold of the rod of iron, clung to it steadfastly, and reached and partook of the fruit of the tree. They, with Lehi, discovered that the fruit was sweet above all that they had ever before tasted, were filled in their souls with "exceeding great joy," and immediately were moved with the desire to share it with others. (1 Nephi Chapters 8, 11, 12, 15.)

As it was in days of old, so is it now. We are free to seek and have and share the precious fruit of the love of God or to ignore it and seek satisfaction in the ways and wisdom and vain imaginations of the world. We can, if we choose, wander in strange roads, fall away into forbidden paths, and become lost. As in Jerry's case, the choice is sometimes difficult and demanding, and sometimes we must stand alone. But the reward for right choosing is marvelous beyond price, for the fruit of the tree of the love of God is "most sweet" above all else and fills the soul with "exceeding great joy."

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#### IN-BETWEEN TIME

BY LOUISE DARCY



This is the time of in-between  
When snow is leaving, before green,  
When things look winter-worn and bare  
With dingy patches everywhere.  
This is the time to lift the heart  
To April skies and tulip start,  
Awaiting promise of the seed  
Which ever fills a springtime need.  
Sere fields will soon be touched by jade,  
Snug nests for baby robins made.  
Oh, soon will come bright bloom, fleet wing,  
God's gift of his eternal spring!



# The Era of Youth

MARCH 1961



TEENS ON THIS COVER: MER-  
TILPE, TANNER, KENT, MICHIE,  
JAY HASELL, BRENT MCMASTER,  
JIM RICHARDS, CARTER JONES,  
DAVE LATTIN.

PHOTO: CLAUDELL JOHNSON

*She:* Look, it's all here!

*They:* Where?

*She:* In the Era of Youth, of course.

*They:* What is?

*She:* The secrets of successful dating, for one thing.

*They:* This is something YOU need?

*She:* Something every teen needs. Gives spark to routine activities.

*They:* But that's where YOU come in.

*She:* That's where the Era of Youth comes in!

*They:* So—

*She:* So, we read all about how to get dates, what's new to do, what to wear and how to act, tips on dancing and well, everything!

*They:* Sounds great. And . . . ?

*She:* Well, what are we waiting for?



Find a flock of females clucking over boys, and you'll find complete agreement on one thing. The boy who works out all the date details in advance, then when he asks for a date, enthusiastically describes the evening to the girl—the company they'll be keeping, who's taking the car, where they'll be going and how everyone will be dressing—that's the boy they're most likely to accept.



Every boy knows what torture it is to call for a girl for the first time and be met at the door by a stranger—

her father! If ever a girl should be ready on time, with the proverbial welcome mat out, it's on a first date . . . or there just might not be another!

A girl never feels so feminine as when a boy is being a gentleman. Sharp girls give boys every opportunity to prove they have manners. Smart boys emphasize their manly qualities by the care and the keeping they show their girl friends.



*Equality between the sexes may be very much with us these days, but when it comes to successful dating behavior, it's still best for boys to play the leading role. Man does the phone calling; picks up the check; does the calling for and taking home (even on girls' choice occasions); helps her through doors, in and out of cars and coats, down a darkened aisle, or along a rough path.*

# DATA ON DATING

BY ELAINE CANNON

ART: VIRGINIA SARGENT



Nicest boy on the scene: the one who keeps tab on the clock when a girl has promised to be home by a certain time. And when that hour arrives, he announces, "Sorry, WE must be going." That he would help her fight the battle of breaking up a party definitely melts her.





Pet peeve: girls who run in huge herds, like sheep, even at Church dances or school stag sessions. What boy dares brave THAT kind of barrier to get to one girl, and just for one dance?



Young teens soon learn that girls must do seventy-five percent of the plotting, planning, and preparing if there is to be much in the way of boy-girl get togethers. It's that simple. Reasons: Boys are limited in cash—and imagination; boys are shy; boys, at this age, would rather play ball! So girls who like mingling better than singling, periodically stage informals, featuring groups rather than couples and the kind of fix-your-own food entertainment that gets everyone in on the act of having one wonderful time. The payoff?

Someday, somewhere, the boys may repay this charity with an invitation to the school prom. Maybe. Meanwhile, back at the house—whose turn is it to flip the hotcakes?

What's new to do? Movie dates, dancing dates proving monotonous? Consider reading aloud from Robert Frost or Thoreau or the scriptures. Take in the symphony rehearsals (they're free), civic lectures, art shows, walks through local museums, browsing through book shops and the library. With something on your mind, the talk will come more easily, be more purposeful, and such a date can likely prove to be the most satisfying ever.



Just in case you've never asked anyone for a date  
Or just in case you've never been asked,  
Remember that patience is NOT necessarily its own reward in this case. But it helps!

Meanwhile, get courageous. Take the creative approach to the problem. Fill your life with stimulating activity—develop a new hobby, join a club or a choir, sign up for committee work, set up a self-improvement course, change your hairdo. Evidence of the good results will soon show up in your date book.



You'll notice that the socially smooth boys always return the favor by dating a girl at least once after she's taken him to a girls' choice affair. It's the considerate thing to do—and sometimes, the follow up proves even better.

*when it comes  
to the view  
at his*

*shoulder* (translation: GIRL),  
he prefers a glowing one—

gleaming, fragrant hair; fresh, clear skin; shining teeth and well-groomed mouth. Eyes should be sparkling and attentive, reflecting a deep, inner beauty. Make-up and hair style should improve on nature, he says, not compete with it, and a low-cut dress, extremely short skirt, or otherwise immodest garb on his girl embarrasses him.

It helps if there's an expression of warmth and sweetness, of gaiety and goodwill, of intelligence and orderliness about her. When it comes to response, he goes for smiles and laughter, not giggles (there is a difference, you know!), for enthusiasm tempered by gentle restraint.

Gazing at her, he wants to feel she's something precious, worthy of the proverbial pedestal all right, but real enough to roll out the eats following a brisk game of Ping-pong.

The view at his shoulder could be you, for these are qualities one can acquire.

Could be?

Might as well be!







*the boy  
she looks  
up to needn't  
be tall . . .  
but*

she'd like him to be manly  
and considerate, strong but gentle,  
correct but casual. She likes to feel he's capable of caring for  
her in public and when they're alone. He should work, and with  
pride in his job, whatever it is at this point. He should be good  
on a ball field and at the Sacrament table; able to conduct a club  
meeting or cope with a troublesome little brother. He should  
have standards and goals and a feeling about the future. He  
should be fun, but not an empty-head, idealistic but not stuffy.

And he should be clean, with clear eyes and a direct, unwav-  
ering glance. Neat clothes, put together with a consciousness of  
color and suitability, are a definite asset, too. And finally, she  
likes to look up to a jawline that is fuzz-free and a hairline trim  
but not sheared, groomed but not greasy.

No, a boy needn't be tall to be looked up to—just worth it!

TEENS ON THIS PAGE: CHARLOTTE GARFF, GEORGIA GARFF, JOE BINGHAM, BYRON POWELL, GINGER WOOD, SALLY BREINHOLT, DICK JACOBSEN, FRANK URRHAN, ANN TORNEY, RON CHAMBERLAIN.



Is it all right to  
ask a girl  
on a  
stay-at-home  
date?



PHOTO: ERNST WITKE



PHOTO: CLAUDELL JOHNSON

Yes, unless  
you object to  
having fun



on a farthing!



BY MARION D. HANKS

## every normal young man and woman

wants (and should want) to get married—at the right time, under the right circumstances, to the right person. When the great occasion comes for you, you will want to be ready to be “the right one” for someone, and that takes more than dreaming! Every boy and girl, as they approach and enter the dating stage, should be aware that marriage is a great and demanding and richly rewarding challenge, requiring specific preparation if it is to be for them all that it can be and should be. Marriage has many aspects, among them these:



### ECONOMIC:

Providing for a family, and budgeting for and taking care of one, demands resourcefulness, discipline, dependability, and good hard work.



### CULTURAL:

Husbands and wives should be best friends, as well as sweethearts and companions. To be happy they must like being together and doing things together, or at least be mature enough to learn to like doing things together and to be considerate and understanding of what the other enjoys.



### SOCIAL OR EMOTIONAL:

This doesn't mean dancing divinely or going to parties, though the social graces are certainly important. It means that both persons must be grown up enough to be more interested in the success of the marriage and in the happiness of the other than in defending their own “rights.” Married people who can't overcome childishness and thoughtlessness aren't happy.



### ROMANTIC:

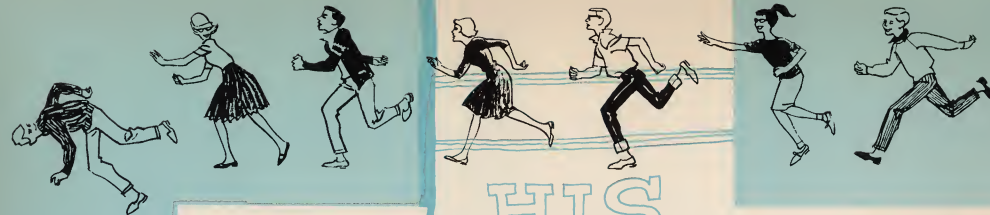
High ideals, wise courtship, and the quiet conscience accompanying personal purity make a sound basis for the romantic relationships in marriage. People don't “fall” into love; they sometimes “fall” into something else. True love must be learned, achieved, climbed to; built on firm foundations of friendship, respect, consideration, kindness. Good manners and courtesy are vital, too.



### SPIRITUAL:

When there is unity in religious interest, faith, and activity, marriage is inevitably happier. Around reverent search, prayer, wholesome living, and religious service, fine family life can be organized.

Check yourself with the questions on the following pages, remembering that now is the time to be preparing if you desire and expect to be one day happily married.....



# HIS



- Are you getting a solid educational or vocational training? .....  
Are you serious about it? .....  
Do your marks and your effort represent your best? .....  
If you were an employer would you want to hire someone just like you? .....
- Do you like to read? .....  
What book (schoolbooks don't count!) have you read in the past six months? .....  
Do you participate in or understand sports? .....  
Are you fun to be with? .....
- How are you on the ball field, or the dance committee, or conducting a meeting?  
Are you a "prima donna," a "spoiled child," a "big shot?" .....  
When you have a date and the family needs the car, how do you act? Do you act maturely, work out a solution, take a "bad bounce" as well as a good one? .....  
Do you voluntarily help with household chores or jobs? .....
- Are you a gentleman? .....  
Do you protect your girl associates from experiences or language or conduct that are unpleasant or unworthy of them? .....  
Would you get a date home at a specified time, in spite of your own opinion about it? .....  
Would you want to have your sister or daughter treated the way you treat girls? .....
- Do you attend and participate in your Church meetings? .....  
How long since you voluntarily—without getting credit from someone—did some thoughtful act or service for another person? .....  
Do you understand your religion? .....  
Do you live up to your beliefs? .....  
Do you really fast on Fast Sundays— and profit spiritually from the experience? .....







# HERS

■ Can you make a dress—and a loaf of bread? .....  
 Do you have any idea what it costs to feed, clothe, and house a family? .....  
 Can you make do, do over, do without if you need to? .....  
 Do you keep your own room clean? .....

■ Do you like to talk with people? Do you ever talk about ideas? .....  
 Have you the gumption to ignore the television set and read a book? .....  
 Can you have a fun evening with a boy without going to a show, stopping at the  
 hamburger shop, parking, or spending any money? .....  
 Would you be willing to invite a boy to a stay-in evening or a family night? .....

■ If associates have things Mom and Dad can't really afford, can you gracefully and  
 graciously manage without these things? .....  
 Would you work and sacrifice to help keep a brother on a mission or in school?  
 .....  
 Are you considerate of your parents, their efforts and needs? .....  
 Can you discuss and defend a principle without pouting or tears or anger? .....

■ Do you believe your parents should set a time for your coming home? .....  
 Do you have enough sense and strength to demand respect and proper conduct in  
 your companions? Do you set the standards? .....  
 Are you making happy memories for all the years ahead? .....

■ Do you encourage and help young men to honor their priesthood? .....  
 Are you reverent in Church? During the passing of the Sacrament? In class?  
 .....  
 Are you sincere when you pray? .....  
 Do you teach in Primary—or Junior Sunday School? Would you, if asked? .....  
 Do you find time to visit someone sick or sad or alone, an hour a week? .....





TEENS ON THIS PAGE:  
BILL EVANS, PEGGY HANSEN

- 1) Both greet the host and hostess before joining the dance party.



- 2) The gentleman checks the wraps.



- 3) Both make opportune introductions.



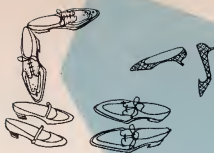
- 4) Asking for a dance is the man's privilege (except when a girl's choice is announced).



- 5) The girl walks at the right of her escort as they enter the dance area.







- 11) Both express appreciation to the host and hostess before leaving the dance party.

*Little steps that help to  
make your big dance date*

# “A night to remember”

YOU—both of you—are responsible for the evening's pleasure by being sociable, thoughtful, and appreciative.

You will be confident about the success of the evening if you know you are neatly groomed, if you have a fair knowledge of ballroom dancing, and an easy manner when greeting people and making introductions.

The fellow should be confident about his ability to lead any partner in any dance rhythm that might be played.

The girl should know the art of following any partner with ease.

Show your leadership by entering wholeheartedly into the plans made by your hostess, or party committee, for the evening's entertainment.

BY SARA D. YATES  
DANCE COMMITTEE OF THE  
YWMA GENERAL BOARD



- 6) The gentleman takes his partner into standard dance position for most types of dance.



- 10) The man will precede the girl down a flight of stairs or through darkened or crowded areas.



- 9) The girl is served refreshments, by her partner, at either the refreshment table or at her seat.



- 8) The girl's escort will wisely arrange to exchange several of the dances with other couples.



- 7) He thanks her for the dance, and she expresses her appreciation and enjoyment.

# Conversation Piece

## DID YOU KNOW THAT . . .

- many boys lose interest in girls who cry too much in the movies?
- girls are perfectly happy to accept a last-minute date, if his reasons for the late call are good?
- a boy dislikes a girl teaching him to dance at a dance?
- a girl labels a boy inconsiderate who doesn't phone if he's going to be late?
- a boy would rather suffer in dead silence than hear a rehash of her last night's date?

FEED A FELLOW . . . *and keep him coming. A tried and true thought. And while you're at it,*

*why not serve nutritious as well as delicious snacks to all your friends? This good advice comes from Elna Miller, Utah State University Extension Nutritionist. She suggest relish trays, milk drinks, and fruit bowls in glamorous settings. "Snacks can give you good food as well as good fun, if you plan them that way," reminds Nutritionist Miller.*

FELT FRONT AND CENTER . . . for coats and pop-over tops. High fashion fad: reefers, collared and buttoned trimly; coolie coats with loop closures; tunics with self ties; tyrolean toppers brightly bound with braid. Easy, easy to make. Practical and pretty.

## LDS Teens Talk

A date should be well-planned as to where the couples are going and what time they will leave and return. I know parents appreciate this and are more likely to feel safe and without worries while their son or daughter is out on this type of date. I'm sure I would feel this way if I were a parent.

Curtis Truihler  
Canoga Park, California

We miss some of the fun of dating when we limit it to couple activity. How about the joy of other kinds of dating—father and daughter, son and mother, and other family and Church relationships?

Weston Kitchen  
Cedar City, Utah

Many of us have had to learn how to use crutches to help us along in our walking. So it is with steady dating. Our crutch is our steady date. We lean on him for a date for every occasion. It is our feeling of security. But real security comes from a variety of fine friendships.

Judy Lynne Warnick  
Pasadena, California





# HOW DO YOU FIGURE ?

BY GENEVIEVE VAN WAGENEN

Never, probably, has there been a time when people were as figure conscious as they are today. Newspapers, magazines, radio, and television use their art of persuasion to urge us to streamline ourselves. They make us intensely aware of the shape we are in. Reducing diets are common topics of discussion. You can hardly get through a luncheon and escape this subject. Seems like most everyone is on a diet, men and women alike. Others make regular trips to the reducing salons. When the scales reveal the loss of several pounds, they are exuberant with joy. "It was hard, but it was worth it!" they exclaim. And with determination flashing in their eyes, they set the goal for the removal of another five or ten pounds.

It's easy to see the unwanted pounds and the unsightly bulges. One look in the mirror reveals all. But our figure isn't the only thing that suffers from unsightly bags and bulges. Our inner self, our character, can get in a terrible shape, too. These faults we do

not recognize so easily, or if we do, perhaps we think others will not notice them. At least we hope they won't—but they do!

Take a close look in the mirror, at your *inner self*. What do you see? Ask yourself:

Is my spirituality sagging?

Does my testimony need toning up?

Am I pudgy with pride or bulging with envy?

Am I getting flabby mentally?

Does my viewpoint need to be broadened?

Am I letting kindness and cheerfulness go undeveloped?

Am I stiff from being stubborn and unforgiving?

Am I underweight and skinny where appreciation and gratitude are concerned?

Am I taut with intolerance?

Am I muscle-bound with materialism?

Do I get my feelings hurt easily? I must resolve to toughen them up.

Do I lose my temper quickly? Then my patience needs developing, and my self-control needs strengthening.

Am I self-centered and selfish? Selfishness is just as ugly as a bulging tummy.

Criticism is like oversized hips—it needs to be reduced.

Do I need some exercise in self-discipline? Remembering discipline is a process or training which corrects, molds, strengthens, or perfects.

What did you see in the mirror, just now? Were you real shapely, trim, and slim or were there some bulges that need working on? It's so easy to make excuses for ourselves, but excuses won't improve us. Would that we had the power, as the poem says: "To see ourselves as others see us."

What was that you said? You're not at all satisfied with what you saw in the mirror? You want to get rid of some bags and bulges, but you don't know what exercises to take? Well, why not come and exercise with us? It's fun! The exercises are not too strenuous, and you will be thrilled with the results.

The Golden Rule is one exercise that must be practised daily. The "exercises" for a beautiful character are the faithful observance of all revealed commandments. If followed consistently and completely they keep us in topnotch condition. The "exercise tithing," reduces selfishness and develops generosity and thrift. Sabbath day observance develops obedience, reverence, humility, faith, and a host of other virtues.

Once you get into the swing of things you'll feel so good *inside* and your new outlook will make you wish you had started exercising sooner. One, two, breathe deep and stand tall.

■ Writers of Church history have generally been generous with their praise of the lesser-known "heroes" of the work of expansion. But there is a handful of men and women, who, it seems, have not been accorded the full measure of the honor they deserve—a handful of men and women who, in their humble devotion to a cause and their unworldly forgetfulness of self, rose above the limitations of the commonplace to stand among the true heroes of Utah. Among these were those men who, in the early days of the Church, were called as missionaries to the Indians.

The late William R. Palmer of Cedar City, writing about these early missionaries, has said, "No mission ever attempted by our people called for more faith, courage, and devotion than going out among the savages of that day."

We can easily believe this, when we recall that those missionaries had barely finished the long journey across the plains—across more than thirteen hundred miles. Some had to travel day and night in mortal fear of the red man. Practically all they knew of the Indian language was the frightening war cry and the triumphant yell of the victor.

But after they had braved all these dangers and had come at last to the comparative safety of this valley among the mountains, they were still faced with the fear of Indians. Who would blame them if there arose in their hearts the desire to erase this fear by force of arms? And yet their leader counseled them to treat the Indians kindly.

It was not because Brigham Young was blind to the danger. He saw it only too plainly. "Build your forts," he advised, "and make them doubly strong so that neither white man nor red will dare to trouble you." But he gave other advice, too. "Bear with them in all patience and long suffering. It is cheaper to feed them than to fight them."

And then, in July 1854, seven years after the first wagons rolled into the valley, Brigham Young sent consecrated men to go out among the Indians and carry to them the gospel of salvation.

Brigham Young knew what he was doing—he possessed firsthand experience himself, for he had successfully filled a mission to the Mohawk Indians.

Knowing that the Indians were remnants of Israel—Lamanites who had lost the gospel through transgression—the Latter-day Saints had from the very first tried to rescue these people. Oliver Cowdery, Peter

Whitmer, Parley P. Pratt, and Ziba Peterson had left their homes and traveled among the Indian tribes of New York and Ohio, preaching the Book of Mormon. The Prophet, himself, had visited Indian camps in Iowa, and many Indian tribes had visited with the Saints in their various homes along the route from New York state to the valleys of the West.

So in July 1854, Brigham Young laid his hands upon ten chosen men and sent them forth to preach the gospel to the Lamanites in southern Utah. Rufus C. Allen was the leader of this first group. He visited the Paiutes; he preached to old Chief Toquer and his tribe and baptized eleven converts in one day. Later, more than fifty of Chief Toquer's people came to Brother Allen and begged for baptism. So successful was this first attempt, that Brigham Young later sent fifty other missionaries into this field. They had found that it was far better to Christianize their red brethren than to fight them.

The name of Jacob Hamblin is probably the best

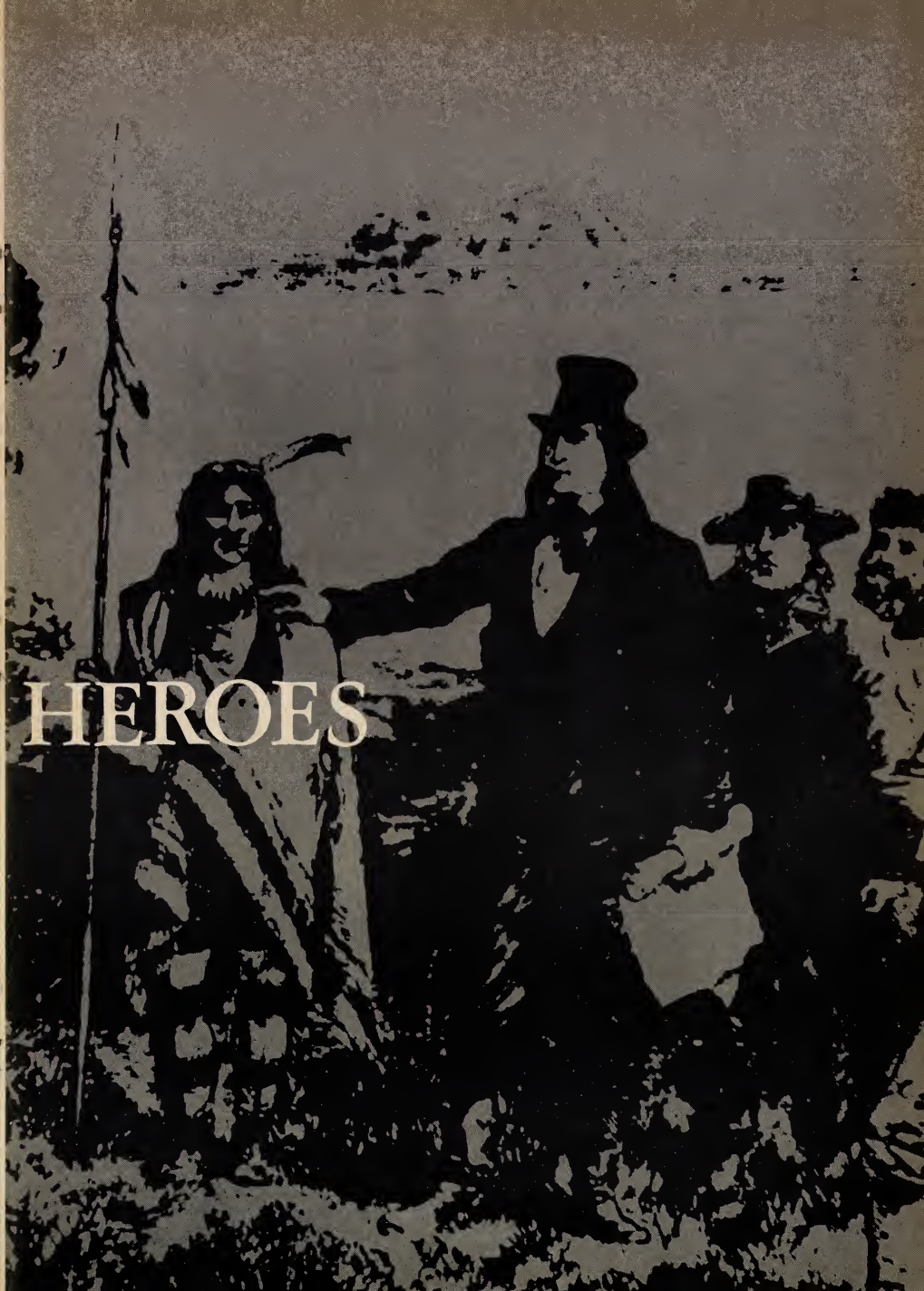
# HUMBLE

BY OLIVE W. BURT

known of all the missionaries to the Indians. Sent out on the first mission and later made leader of other missions, Hamblin devoted his whole life in the West to keeping peace between the white settlers and their red brothers. Hamblin's home ranch was not far from Cedar City, but he was seldom there. In 1857 he led a mission to the Lamanites in Arizona. In 1858 he visited the Moquis east of the Colorado River, stopping to preach to the Kaibabs, the Paiutes, and others along the way, and it may have been largely due to Hamblin's interest in these red men, who built homes and cultivated farms, that the southeastern part of Utah was colonized.

On Hamblin's mission into this territory in 1859-60 there occurred the tragic event that resulted in the martyrdom of a missionary. George A. Smith, Jr., was killed by angry Navajos. The Indians then demanded two more men from Jacob Hamblin, but he refused, of course, and managed (Continued on page 174)





HEROES

■ Today, we hear a great deal about problems of the home. But very little emphasis is placed upon the value of letters in solving these problems. Letters, however, may have a profound effect upon influencing the lives of families.

Often family life is saddened by failure to write letters. Some fathers, for instance, have been so engrossed with politics or business affairs that they have neglected to keep in touch with their children when separated from them. If there is any correspondence kept up, it is Mother who usually does it. Theodore Roosevelt, who excelled in so many aspects of life, always had time to write to *each* of his children. Roosevelt, the "rough rider," governor, statesman, scientist, game hunter, explorer, lecturer, and writer, wrote so many letters to his children that a compilation of them has been made entitled *Theodore Roosevelt's Letters to his Children*. We do not know how much the success of his children came from those letters, but they surely had remarkable influence.

If Roosevelt could find time to write letters to each member of his family, surely fathers today have no right to say, "I'm too busy to write." Children need the influence of their fathers as much by mail as in the home. Children who are away from home need frequent encouragement from both Mother and Father, as well as brothers, sisters, relatives, and friends. When the boys in the service line up for letters, how much like a sword-thrust it is to have so many of them disappointed. A schedule of writing could surely be arranged, so that when "mail call" is made they are pleasantly surprised with frequent

letters from all of their family.

Children, too, carry a responsibility toward parents in writing regularly when away from home. Possibly, many young people are like the young man who was always going to tell his parents how much he owed them for his training, but who failed time after time to carry out his intentions. One day he received a letter informing him that his mother was very sick and probably would not recover. In her conscious moments, she kept repeating, "Why doesn't Tom write? Why doesn't Tom write?"

Well, Tom did write, and told his mother how much her life had meant to him. But when his letter reached the old home, she was dead.

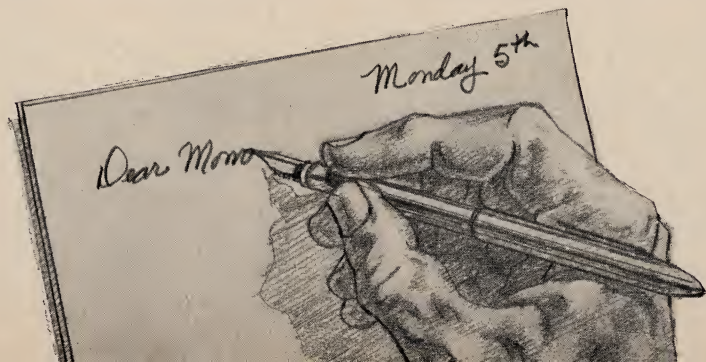
There are boys in the service, too, who think they do not have time to write to the home folk. There are millions of homes saddened by continued disappointment when the mailman is often met before he reaches the mail box.

The same thing often happens when a member of the family goes to college, or when home ties are broken in some other way. The home folk would like to know something of college life and how things are going. Sometimes, when letters do arrive, the really interesting things about the new life are too seldom mentioned. The letters are often too short and often filled with generalities or trivial things.

I overheard three or four young men talking, some time ago. None of them had written home for months and months. One had the audacity to say, "I think I'll go back to the old home some time and see if my mother is still there." Possibly, the greatest calamity

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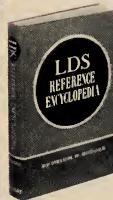
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that can befall a parent or child is mutual carelessness or lack of love. Regardless of how far apart the members of a family may be, frequent, sympathetic, helpful, and encouraging letters will cement them together.

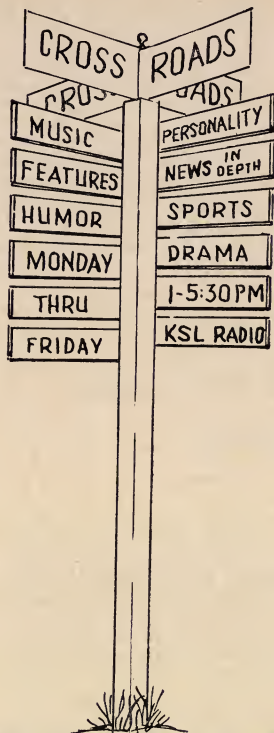
Letters are an influence in ways other than in cementing family ties, too. The success of Franklin D. Roosevelt's campaigns of 1932 and 1936 was due greatly to the letter writing strategy of James Farley, his campaign manager. There were about 160,000 men in the Democratic organization, from the highest to those of precinct level. But everyone received a personal letter, at least once, and some more often, while the campaign strategy was carried out. It was not a Dear Mr. Jones letter, but Dear Jack or Joe and signed not James Farley, campaign manager, but Jim. Farley used letters because he knew what personal letters meant to every individual. Many of those letters were kept for years as a memento of those campaigns.

By means of clubs and letters, various groups have maintained friendly relations for life. Every college student makes close friends during his college days. These are the days when one has the opportunity to select friends which he should keep for life. But many fail to keep in touch after graduation.

Some years ago, a group of old school friends, in a little town of 300 inhabitants, decided to maintain mutual friendship for life by forming a club which they called the "Anchor Club." As they scattered here and there, they began to circulate a chain letter and to hold yearly meetings. Some of the boys were only fairly successful; however, one became a multimillionaire, and two of them organized an insurance company. But as they circulated their letters and met together, they were all on common ground. This club was maintained until only one member remained alive.

Yes, letter writing can and should be both pleasant and profitable. Letter writing helps to keep the members of a family united though apart—it is a potent force in maintaining valuable friendships for life, and it improves business associations. You may be miles away, but you can speak to anyone if you will just write a letter.

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## Money of the Mountains

(Continued from page 159)

into coins. John Kay, was commissioned mintmaster, and John Taylor was appointed to help originate a suitable design for the coins. Operations commenced in December 1848; however, the crucibles began to break almost immediately, and coinage was discontinued until new ones could be obtained. The punching press was dismantled and shipped by ox team to Parowan, in southern Utah, where it was used for cutting nails.

This unfortunate setback was mitigated, however, by use of paper money. Currency was substituted for gold dust, which was left on deposit until coinage could be resumed. A series of handwritten notes was placed into circulation during the latter part of December 1848. Later a printing press was devised, and the notes were the object of the first printing undertaken in the Salt Lake Valley. The gold certificates were printed upon perforated white paper, and the official seal of the Twelve Apostles was stamped in the center of each note. The symbol consisted of a three-

pointed crown and the all-seeing eye encircled by the letters, P.S.T.A. P.C.J.C.L.D.S.L.D.A.O.W. The sixteen letters served as an abbreviation of the inscription: "Private Seal of the Twelve Apostles, Priests of the Church of Jesus Christ of Latter-day Saints in the Last Dispensation All Over the World."

On January 10, 1849, the bills of the "Kirtland Society" were backed by gold and placed into circulation; thus was fulfilled the prophecy of Joseph Smith that one day the Kirtland notes would be as good as gold.

Meanwhile, some new crucibles were obtained, and the mint resumed operation in the fall of 1849. Gold dust and nuggets were converted into two-and-a-half, five, ten, and twenty-dollar gold pieces. The latter were reported to be the first twenty-dollar gold pieces to be struck in the United States. Each coin was engraved with a symbol of friendship in the form of clasped hands and also the all-seeing eye encircled with the phrase, "Holiness to the Lord." The date and denomination accompanied the initials, G.S.L.C.P.G., which represented the words, "Great Salt Lake City Pure Gold." No attempt was made to refine the gold before coinage; therefore the actual worth of the coins was slightly below the stated value. The following interesting description of "Mormon money" appeared in the New Orleans *Daily Picayune* in 1850.

"We are indebted to the mercantile house of James Conally and Co. of this city for the pleasure of examining a sample of a consignment sent to them of California gold in the shape of coin, stamped with Mormon symbols."<sup>1</sup> They present much the same appearance as the United States gold coin, though not so neatly cut or beautifully designed. The gold is of a dull yellow color. One is naturally led, on examining these hieroglyphic looking pieces to thoughts of the distant land they come from and the strange people who have left the impress of their religious faith on both surfaces."<sup>2</sup> The Mormons appear, indeed to have separated themselves entirely from all ties of home and country."<sup>3</sup> They are evidently destined to become a great and powerful community. There is some-

## The present forever faces the future

RICHARD L. EVANS



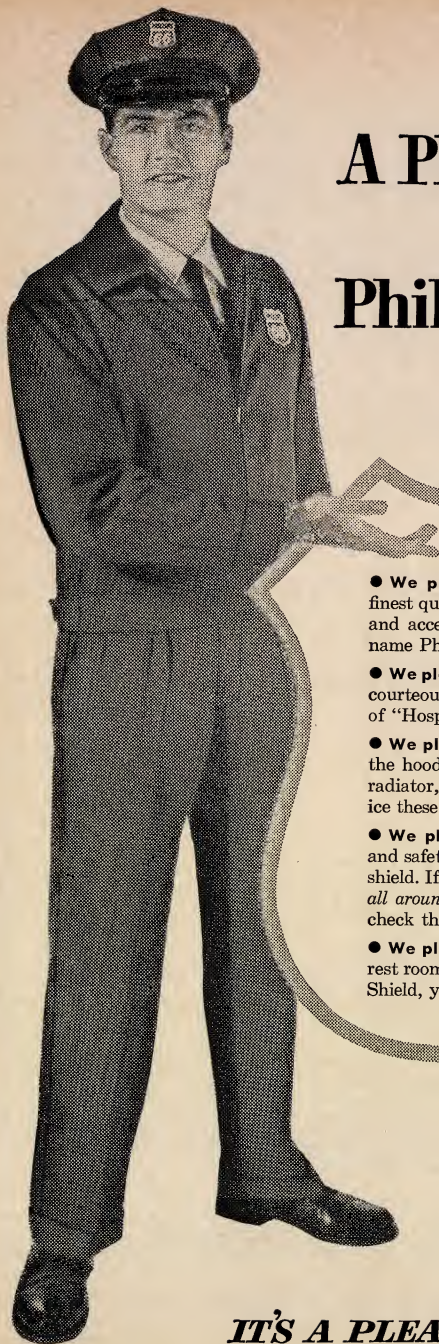
"The town clock is striking midnight. The cold of the night wind is urging its way in at the door and window-crevice; the fire has sunk almost to the third bar of the grate. Still my dream tires not, . . . Love has blended into reverence; passion has subsided into joyous content. And what if age comes, . . . What else gives inner strength, and knowledge, and a steady pilot-hand, to steer . . . out boldly upon that shoreless sea, where the river of life is running?"<sup>1</sup> These *Reveries* written more than a century ago suggest a mood of much meaning. The river of life is running. And how short is the run into eternity! And how swiftly the present becomes the past, as our lives are lived between memories and unknown events—as the present forever faces both past and future! "If I were dying," said Justice Holmes, "my last words would be: have faith and pursue the unknown end. . . . There must be a drift, if one will go prepared and have patience, which will bring one out to daylight and a worthy end . . . one is safe in trusting to courage and to time."<sup>2</sup> All this adds up to a kind of thoughtfulness, with some looking back, but not too much brooding. "Let us correct our errors forward, not backward."<sup>3</sup> The past is only good for what we have learned from it, the present for what we do with it, and the future is for faith—and the fact that we have come through all the past with the help of Providence, with a loving Father's mindfulness for us, is the best reason for faith in facing the future, with the love of loved ones, of family, of friends, with a humble wonder of the world, with repentance and a reappraisal of things that mean the most—and an awareness that there is an overruling Providence and Power, and purpose, which purpose will prevail. Thus may we "trust to courage and to time"—"have faith and pursue the unknown end"<sup>2</sup>—and gratefully go forward into another year that God has given.

<sup>1</sup>Donald Grant Mitchell, *Reveries of a Bachelor*.

<sup>2</sup>Justice Oliver Wendell Holmes, Cited in *Yankee from Olympus*.

<sup>3</sup>Henri Bergson, *Criticism*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, January 1, 1961. Copyright 1961.



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thing of the preserving, unsubdued Anglo-Saxon spirit in them that claims at least our admiration of their courage."<sup>4</sup>

The local mint was known as the Deseret Mint; however it was commonly referred to as a "money mill." It was a small adobe building which stood on the north side of South Temple Street in Salt Lake City, approximately where the Hotel Utah Garage is now located. Coinage of gold appears to have been free and unlimited. The October 5, 1850 issue of the *Deseret News* reported, "We stepped into the mint the other day and saw two or three men rolling the golden bars like wagon tires ready for the dies. This is what makes trade brisk." John Kay often carried the bars home at night for safekeeping. At home his older girls used them for building log cabin playhouses on the hearth.

The five-dollar pieces of 1860 were engraved with a crouching lion upon the face, and an eagle and beehive upon the reverse side. A few were struck with mountains in the background behind the lion. The denomination was abbreviated 5.D and appeared with the words, "Deseret Assay Office Pure Gold." The phrase, "Holiness to the Lord" was inscribed in the characters of the Deseret Alphabet.

Only a small number of coins were produced with the new dies. As communications improved, the coins and currency of the United States gradually became more plentiful throughout the territory. The need for a locally produced medium of exchange gradually diminished. On February 26, 1862, the official papers of the mint, together with some gold dust and Kirtland notes, were placed in the custody of Brigham Young. The mint was closed, and the pioneer coinage of gold in the Salt Lake Valley was officially concluded.

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## Humble Heroes

(Continued from page 166)

to escape with all his brethren.

Hamblin's rules for getting along with the Indians might well be memorized by all. They would certainly help in getting along with any one, red or white. There were ten rules, but I shall give only the first four:

1. Never talk anything but truth to them.
  2. Never talk of things they cannot comprehend.
  3. Never let them see you in a passion.
  4. Never show fear.
- Ira Hatch, interpreter and scout

*Anybody can become angry—that is easy; but to be angry with the right person, and to the right degree, and at the right time, and for the right purpose, and in the right way—that is not within everybody's power and is not easy.*—Aristotle

of southern Utah, and his companion, John Blythe, have been considered invaluable helps in the settlement of Dixie. "Their devotion to duty and implicit trust in Providence was not surpassed by Jacob Hamblin, himself, during the trials of Dixie Indian warfare," writes John R. Young.

While these are among the best known of the missionaries, the others are equally deserving of praise. All left their homes and families, underwent hardship and danger, did their best according to their capabilities, and brought many Lamanites into the Church. Wherever they went, they found Indians tremendously interested in the Book of Mormon and eager to accept its teachings.

Daniel W. Jones left Nephi to preach to the Moquis, taking with him some 2,000 books packed on mules. Alfred K. Billings established

a mission among the Indians of Elk Mountain near Moab, baptizing fourteen converts in one day. Later the Navajos came to him and asked him to make peace between them and the Utes.

In May 1855, Thomas S. Smith was sent into the northwest to preach to the Shoshones, Nez Perce, and Bannock tribes. Hundreds of Indians came to his little log meetinghouse on the Salmon River, and many were baptized.

Benjamin L. Bowen, with his wife Barbara and their children, packed his belongings into a wagon and established a mission at Ihapah. William Lee was given the power to understand and to speak the Ute language in a sudden, dramatic manifestation. He spent six years among the people of this tribe, building a log schoolhouse and getting mail service into the area.

Francis M. Lyman went among the Shoshones of Tooele county and the Utes of Uintah county. He helped them build irrigation ditches, taught them to read and to speak English and to farm intelligently. Old Indian Weber Tom said once of Brother Lyman, "Apostle Lyman all time preach, 'sit down, be still, don't run.' Apostle Lyman he never sit down!" On June 2, 1874, Apostle Lyman baptized a hundred Goshute Indians in Deep Creek.

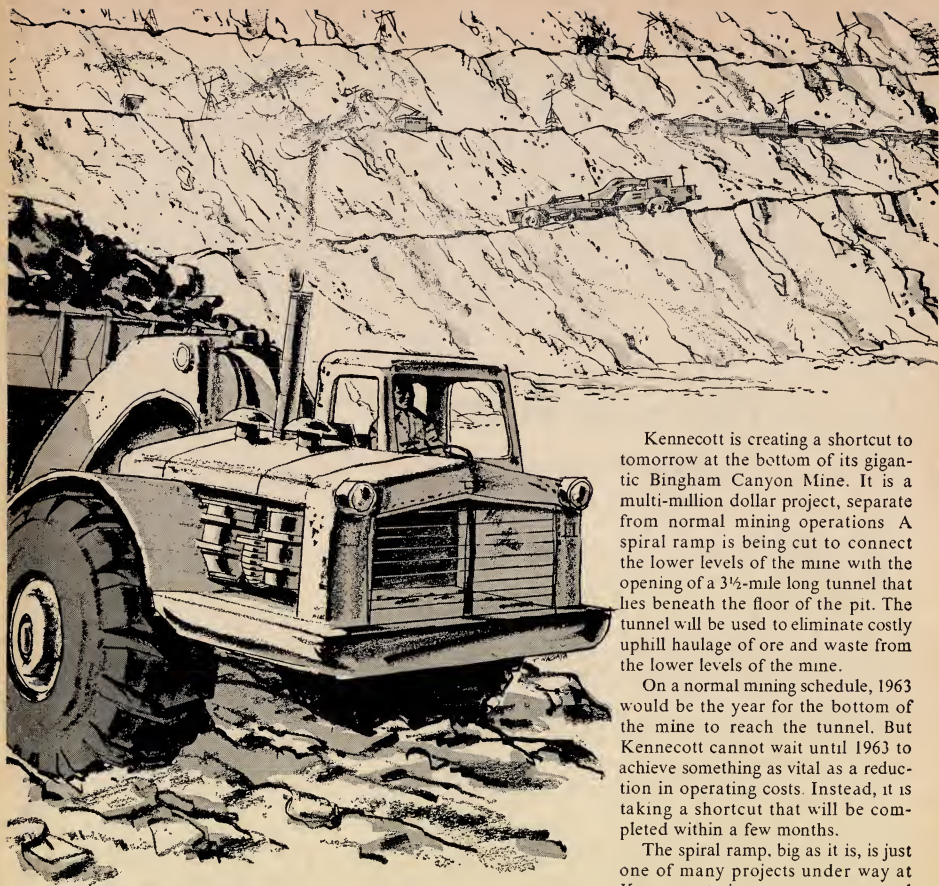
There was Bishop Culbert, king of Kanosh, who baptized some 2,000 followers of Chief Kanosh during his time; Mormon Selman, who labored for twenty-nine years among the Indians, making a dictionary of their language; Dimick Huntington, one of the first to learn to speak with the Indians of this area; and Brigham Young's interpreter, George Bean, crippled teacher of the Indians near Fort Washington; David Henry Cannon, and dozens of others.

We have touched only the highlights—have named a few and skimmed over their work. The whole story of the missionaries to the Indians would require a book—a big book—but a mighty interesting one. But this article will have served its purpose if it has been instrumental in attracting attention to these men, who, it seems, should not be forgotten.

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## SHORTCUT TO TOMORROW

Kennecott is creating a shortcut to tomorrow at the bottom of its gigantic Bingham Canyon Mine. It is a multi-million dollar project, separate from normal mining operations. A spiral ramp is being cut to connect the lower levels of the mine with the opening of a 3½-mile long tunnel that lies beneath the floor of the pit. The tunnel will be used to eliminate costly uphill haulage of ore and waste from the lower levels of the mine.

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***Utah Copper Division***



***Kennecott Copper Corporation***

PROUD TO BE PART OF A GROWING UTAH

## National Goals and Traditional Values

(Continued from page 134)

other living conditions — plus the task of building “an open and peaceful world.” In terms of dollars, the Eisenhower Commission reaches the nub of the matter by stating, “If attaining the goals outlined in this report should require a somewhat higher level of taxation, can we bear this level without consequences which themselves make the goals more difficult to reach?”

The reconciliation of the material

and spiritual goals set forth and discussed in both reports is stated very well in the “Concluding Word” of the Eisenhower Commission Report:

“The very deepest goals for Americans relate to the spiritual health of our people. The right of every individual to seek God and the well-springs of truth, each in his own way, is infinitely precious. We must continue to guarantee it, and we must exercise it, for ours is a spiritually based society. Our material achievements in fact represent a triumph of the spirit of man in the mastery of his material environment.”

## As time sweeps toward eternity . . .

RICHARD L. EVANS



Westminster Chimes, which we have just heard, is somehow a symbol of the swiftly moving seasons, as time sweeps toward eternity. In part we are what we are because of the total use we have made of time. As Alexis Carrel has so well said: “We keep

within ourselves the organic, humoral, and psychological marks of all the events of our life. Like a nation, like an old country, like the cities, the factories, the farms, the cultivated fields, the Gothic cathedrals, the feudal castles, . . . we are the result of a history. Our personality is enriched by each new experience. . . . Each thought, each action . . . has definite consequences, inasmuch as we never separate ourselves from the past”—nor—he might have added—from the future. Time is so full, so fleeting, and upon its use depend all the possibilities there are. As he contemplated time and his own retirement, Benjamin Franklin said: “I can hardly wish any Man better, than that he would seriously consider what he does with his Time; How and to What Ends he employs it; and what Returns he makes to God, his Neighbor and Himself for it . . . . To come but once into the World, and Trifle away our true Enjoyment of it, and of our selves in it, is lamentable indeed.”<sup>1</sup> “The truth is,” offered another observer, that “one’s vocation is never some far-off possibility.—It is always the simple round of duties which the passing hour brings.”<sup>2</sup> “Our grand business is,” as Carlyle commented, “not to see what lies dimly in the distance, but to do what lies clearly at hand.”<sup>3</sup> We should “Do today’s duty, fight today’s temptation; do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them.”<sup>4</sup> All this from significant sources, leads us to ponder a kind of repentance—a repentance which would take us to the better use of time, with patience, with purposefulness, with improvement, not letting the swift moving seasons find us forever frustrated with unfulfilled intentions, but with an earnest turning toward the better use of another year of life that God has given.

<sup>1</sup>Alexis Carrel, *Man, the Unknown*.

<sup>2</sup>Benjamin Franklin, *The Preface, Some Fruits of Solitude*.

<sup>3</sup>J. W. Dailies.

<sup>4</sup>Thomas Carlyle.

<sup>5</sup>Charles Kingsley.

“The Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, January 8, 1961. Copyright 1961.

## Symptoms of the Need for Spiritual Guidance

(Continued from page 161)

come by night that he be not seen of his fellow Pharisees. Another person came unashamedly to gain release from her feeling of guilt while the Master dined with a group of men at the home of Simon, the Pharisee. She didn’t even mind crying in the presence of others if only she could be near one who cared and offered help without condemnation, along with suggestions for future behavior. Others came in groups to hear and feel the power of his solutions to personal and group problems.

To the Master, communication was a two-way message which always involved a response to a call for help. Note how his watchful eye quickly identified the following:

1. One who lingered to be alone with him.
2. One who by individual acts of devotion, strove for his attention.
3. One who outwardly opposed, yet obviously sought to be near him.
4. One whose eyes spoke things which the lips could not speak.
5. One who was always elbowed out of the way and isolated by the “accepted” group.
6. Those who came to ask questions which, on the surface, were broad or doctrinal but, to him, were veiled expressions of hearts hungry for love and understanding.
7. Those who pretended, swaggered, boasted hypocritically, scorned, abused, and debased.
8. Those who cowered, withdrew, or were self-effacing.

There are many other examples of veiled expressions of need for personal counseling. He knew that behavior is merely a symptom of something negative or positive in a human being.

All of us have seen these patterns of behavior and have either been blind to their causes, careless of the expressed need, or unable to proceed with confidence on the one hand; or, we have been prayerfully concerned and sometimes helpful in producing positive results.

Some of the following statements have come out unexpectedly after talking with those who have only manifested the previous symptoms of need for guidance:



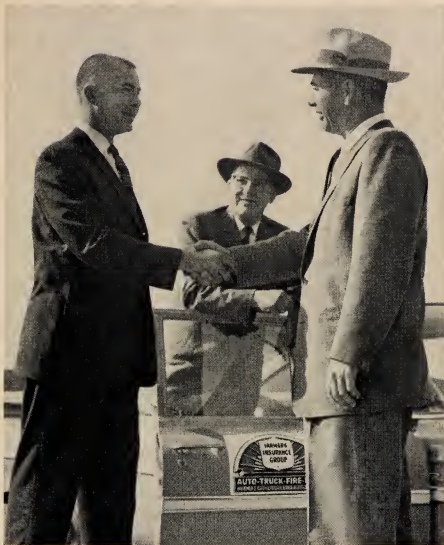
## FAST SERVICE FROM FARMERS

"I was hopping mad! It was not only the inconvenience of the accident, but the delay. I'm a busy man and I don't have time to waste. I'd always heard you got fast service from Farmers, but I didn't know HOW fast till then. When he got the call the Farmers man dropped everything and rushed over!"



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"You are the only one I can talk to."

"How can I get rid of this horrible feeling?"

"Why should I marry in the Church when only fellows of other churches pay more attention to me?"

"Why won't mother talk to us about sex?"

"How can I tell I'm in love?"

"I wish I'd never been born."

"No one loves me, not even my folks."

Within the framework of the classroom, we notice that these and similar questions also come after students have been moved, thrilled, or stirred by an inspired lesson, talk, or discussion which has closely touched their personal inner life and experience.

*Fourth.* Let's observe the Master again. Remember the woman of the street who had heard one of his messages? How she wept repentant tears over his feet and dried them with her long tresses? To her, whose heart he knew, he said, "Go thy way and sin no more." Imagine! This was a sinner whom he had touched with a calm message which restored self-respect and confidence. Her tears and kisses upon his feet and the precious ointment which cost her all she owned bespoke the response of her being more eloquently than words.

*Fifth.* For others who need to think or talk their problems through personally, he skillfully used the reversible "Why?" To some he asked, "What thinkest thou?" (Matt. 17:25.) He always listened carefully to the answer. If the thinking had been clear and the answer correct, he gave the concise direct reply, "... this do, and thou shalt live" (Luke 10:28), or "Go and do thou likewise." (*Ibid.*, 10:37.) Some protested their love for him, and his clear answer was, "If ye love me, keep my commandments." (John 14:15.) Action! His was the gospel of doing. See how he suggested a future life of action in line with capability, thoughts, and feelings of the counselee. What wisdom! Do we in our guidance let folks help decide their future course of action by thinking and talking their own problem through to a possible solution?

Do you recall Zacchaeus, the short man whose work as a hated tax collector had ostracized him from the society in which he moved? He had to climb a tree to see and hear Jesus

speaking because he couldn't get through the crowd, and he was too short to see over. Did Jesus miss this clue to need? Oh, no! He said, "Zacchaeus, make haste, and come down; for to day I must abide at thy house." (Luke 19:5.) This contact with the Savior so impressed him that he proposed his own remedy for wrongs he had done, although the wrongs were customary in his trade: "... if I have taken anything from any man by false accusation, I restore him fourfold." (*Ibid.*, 19:8.) Without third degree tactics or browbeating, but through deep understanding, the desired results were achieved. To Zacchaeus the Savior said: "This day is salvation come to this house." (*Ibid.*, 19:9.)

#### ANTICIPATION

BY MARIE DAERR

*You'd think I would remember all  
The things that April means:  
Cold daffodils against a wall,  
Soft multi-shaded greens. . .  
And yet, each spring, with fresh  
surprise*

*At season's turn, I wait—  
A child, with wonder in my eyes,  
Outside a garden gate!*

*Sixth.* The evidence is that Christ's reaction to a confessed sinner was never violent, nor did he ever appear to be shocked. Rather than scorn or condemn an offender, he used wiser methods. The woman who was taken in adultery whose accusers were clamoring for her life by stoning—the popular method of dealing with such offenders—was probably stunned to hear him say to the self-righteous group very calmly, "He that is without sin among you, let him first cast a stone at her." (John 8:7.) It is interesting to note how they all slunk away. Then he asked the master question, "Woman, where are those thine accusers? hath no man condemned thee?" (*Ibid.*, 8:10.) (Note how he allowed her to make her own discovery—one which he already knew, but which she needed to discover and express.) "No man, Lord," she observed. (*Ibid.*, 8:11.) Here was a new concept for her and all of us. Could it be that all men

are sinners? She had seen with her own eyes that all make mistakes. Now she was prepared for the blessedness of that glorious message. "Neither do I condemn thee: go, and sin no more." (*Idem.*) Isn't it interesting to discover that Christ left no one without hope or direction? How could he counsel more effectively?

It is the duty and privilege of every teacher and parent to learn the Master's art. But, if any of us "lack wisdom," let us "ask of God" (James 1:5) who has made a path to the heart of every youth, boy or girl, and will give us power to find it by the "Spirit" which giveth life.

Our young people want love, but they also want life and are quick to recognize the ring of truth when counseled. When a student pours out the story of that which has filled his or her life with pressure or self-accusation, a counselor needs more than clinical knowledge and technical terms to fire the young person's emotions with the inspiration that will set his or her feet on new safe paths and will help the individual to envision the person he or she is and to become the person he or she wants to be.

Such occasions call for sincere prayer. Pray for the young person. Maybe he has quit praying or has never prayed at all. Talk to our Heavenly Father about and for the person. Tell the youth you are counseling how much the Father loves him. Ask God to give the young person strength to do his part and to reveal a knowledge of divine forgiveness when repentance has been achieved. Remember, a young person is a bundle of emotions which come out of experience. Feelings are important to a teen in trouble. No more sacred experience can come than when, through prayer, words, thoughts, and emotions are channeled to God. Prayer can help a young person know that he or she belongs, is needed, is wanted, and is loved. It can help weld love and understanding between the participants.

Then, if the person will, let him in turn, tell the Lord his feelings—what he wants to do or be. With mutual love in their hearts, both counselor and counselee will feel close to the Master, and this will be a golden moment.

Afterward, keep the channel of communication open. A counselor becomes the young person's symbol



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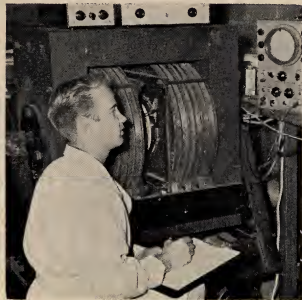


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of security and should follow through until he can stand alone. The counselor may be the only one to whom the young person can anchor. Therefore, he must keep confidence as a sacred trust. If he violates it, perhaps the person will never again come to him, to another, or even unto God.

The youth should be helped to understand the meaning of the words, "know the truth and the truth shall make you free," (John 8:32) and "... by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5.) Truly, "the letter killeth, but the spirit giveth life." (2 Cor. 3:6.)

The Prophet Joseph Smith observed, "The things of God are of deep import and only time and experience and solemn and ponderous thought can find them out. Thy mind, O man, if thou wouldst lead a soul unto salvation must stretch as high as the utmost heavens and

*Heaven is not reached in a single bound;*

*But we build the ladder by which we rise*

*From the lowly earth to the vaulted skies,*

*And we mount to its summit round by round.*

—Josiah Gilbert Holland

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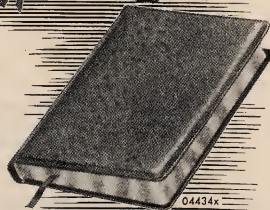
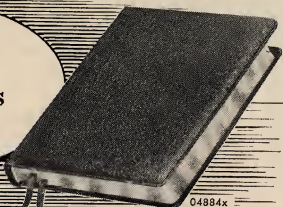
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search into and contemplate the deepest darkest abyss and the broad expanse of eternity—thou must commune with God." (From tract: *Truth Gems*; "From the Teachings of Joseph Smith") Teachers and parents, then, should counsel—not judge; seek to save—not condemn; offer hope—not close the door of self-fulfilment.

The method which has been discussed is only a suggestion. However, the point of view has been arrived at through many years of dealing with boys and girls of ninth to twelfth grades. Guidance has been an informal and unsolicited part of the writer's work, and the conclusion has been reached that where spiritual therapy has been most wisely used, together with other methods with which we try to be familiar, the best and most lasting results have come.





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## The Lord's House

(Continued from page 147)

simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophecy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place. This continued until the meeting closed at eleven p.m." (D.H.C., *Op. Cit.*, 410-428; for marvelous manifestations, see *Life of Heber C. Kimball*, Orson F. Whitney, pp. 103-106.)

The ordinance of the washing of feet was begun in the temple March 29. The following Sunday, April 3, the Prophet Joseph and Oliver Cowdery saw and heard the Savior in the Kirtland Temple who accepted the temple in these words: "Behold your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice . . . I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house. And the fame of this house shall spread to foreign lands, and this is the beginning of the blessings which shall be poured out upon the heads of my people. Even so. Amen."

Immediately "the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel. . . . After this Elias appeared and committed the dispensation of the gospel of Abraham." At the close of this vision "another great and glorious vision burst upon us; for Elijah the prophet . . . came with the keys 'to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.' Elijah then committed the keys of the sealing power to the Prophet and Oliver Cowdery.

Those eight days, March 27 to April 3, 1836, were the high points of the Kirtland period of Church history.

The Temple at Kirtland, costing but "fourty thousand dollars," is modest, indeed, compared to today's temple building, but it was heroic in the highest degree for those Saints who had answered the call with their all to build this House of the Lord.

When the Saints left Kirtland, those who had apostatized and remained behind joined with others and cut a hole in the basement wall to permit cattle to be driven there, a protection against the cold of severe Ohio winters. The building was also put to ill use by the later people of Kirtland. There is little doubt that the building was thoroughly defiled and, as such, lost all claim to its former spiritual significance.

In 1880, in the courts of the land, the Reorganized Church of Jesus Christ of Latter Day Saints obtained title to the Kirtland Temple. They later restored it to its former physical condition, and now use it as a meeting place.

When that church building was renovated in 1955, the original plaster was removed and replaced. Efforts to analyze it consistently failed. The "new plaster" applied was an "off white," the same color believed to have been used when the temple was erected. For a time it was thought that the original color was a blue-gray, a slightly lighter blue than concrete, but more study brought out that that was an undercoating color.

The late Elder James E. Talmage of the Council of the Twelve has summed up the story of the Kirtland Temple in this manner:

"Within two years following the dedication, a general exodus of the Saints had taken place and the temple soon fell into the hands of persecutors. The building is yet standing. . . . What was once the Temple of God, in which the Lord Jesus appeared in person, has become but a house, a building whose sole claim to distinction among the innumerable structures built by man, lies in its wondrous past." (*The House of the Lord*, page 123.)

In this March of 1961, let us pause a moment and recall the great gifts bestowed upon the Church in another March—March 27, 1836, at Kirtland, Ohio.

## The Old Sow

(Continued from page 145)

The Old Sow was one of the cannons used by the Saints at Nauvoo to hold in check the invading mob that soon captured the city, September 1846. The old cannon was left behind by the forces that crossed the Mississippi River westward. Immediately some of the women folk took shovels and dug around and under the cannon, lowering it and

*I would rather be adorned by beauty of character than by jewels. Jewels are the gift of fortune, while character comes from within.*

—Plautus

covering it to keep it from the mobbers. "Shortly thereafter hogs feeding upon the field uncovered the gun, and from that time it has been called the 'Old Sow.'

"In the fall of 1846 Major Howard Egan took the gun from Nauvoo to Winter Quarters. The Missouri River was then frozen over, and to hide the gun, a hole was made in the ice and the ponderous piece of steel was attached to a rope and sunk to the bottom of the stream. In the spring of 1847 it was salvaged and Brigham Young brought it to Utah, with the first company of pioneers. (*Idem.*)

**OLD SOW LOADED FOR AN ATTACK.** "On Saturday night, April 24," reports the camp journalist, William Clayton, with the first pioneer company, 1847, "We have good reason to suspect that we are watched by the Indians. . . . The cannon was prepared again, so as to be ready in case there should be an attack." This two-wheeled cannon had been brought along with the pioneers from Winter Quarters, more to awe the red men than to shoot them. The leaders were certain that the terrible roaring, and the fire and smoke of the cannon, especially in the nighttime, would ward off savage attacks. For a purpose, the cannon was always fastened with chains behind the trail wagon, which allowed spying red men, always upon the trail, to obtain their own good look at the white



man's "thunder and lightning musket." There is no record that the Old Sow was ever fired at the Indians during the pioneer march westward.

The Old Sow was used, however, in Indian wars later in Utah and upon several other occasions when protection of the pioneers was necessary. The *Deseret News*, June 13, 1908, shows a group picture of fourteen members of the old Nauvoo Legion surrounding the Old Sow. They were soon to fire a salute with their old "friend from Nauvoo," their favorite cannon, upon Flag Day at Wandamere, Utah, 1908.

## Wildcats

(Continued from page 150)

soft, and harmless tomorrow.

Our question is, what should we do about our wildcats—those involved in our personal lives as well as those involved in our leadership activity? One suggestion is given by a lawyer who always advises his clients to have their affairs audited and reappraised frequently in order to make whatever adjustments may be called for intelligently. That is an even better idea when given a spiritual application. Certainly we should make frequent and up-to-date appraisals of the condition of our faith and our leadership. Only then can we make effective determination about what should be done with any young wildcats that might be growing up in our apartments. Our kittens may be of a different size, shape, or color than those mentioned above, but a wildcat is a wildcat, and we should have a full awareness of its potential destructiveness.

Many of our problems arise because we trifle with wrong. Even the weakest of us frequently feel sure that we can handle any situation that may result. We may therefore develop an overconfidence which will lead to our downfall. Most of us do not sufficiently fear the evil which, if allowed to continue, can quickly reduce our effectiveness and destroy our faith.

It was profound wisdom that led Xenophanes to say, "I confess myself the greatest coward in the world, for I dare not do an ill thing." And when we honestly feel that way, we will have largely solved our wildcat problem.



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## Mass Communications

(Continued from page 157)

affairs cannot be made by citizens unless they are aware of the facts that make up a situation. Opinion that is passed off as objective information may very well be slanted, biased, distorted, or absolutely untrue. As a result, citizens who cannot differentiate between facts accurately reported and the grinding of an axe by a prejudiced party find themselves unknowingly coming to conclusions without the benefit of an accurate picture of a given problem. It should be added that very few of us will ever be able to recognize every single bit of propaganda, untruth, or hidden opinion that will come through the agencies of mass communication. Some of the material is too subtle for even the communication specialist, but if we don't recognize most of it, then we will eventually become a manipulated people.

In theory, all news media in the United States draw a sharp line between their news columns and editorial opinions. This means that a political conflict could be reported fairly and objectively even though the editorial opinion of the publication or broadcasting agency was on one side of the issue. The fact that this theory of "the sharp line" between news and opinion is not practised perfectly by the entire American press is one of the reasons for raising the question here.

Readers and viewers should also be aware of the fact that those who make the news or furnish the news are probably even more responsible than the media for the distortion or muddiness that ends up in the news columns. Although this gives the media someone with whom to share the responsibility for a poor performance, it does not relieve the media of their basic responsibility to furnish an honest and accurate report of events. And this applies to advertising as well as news.

Deliberate dishonesty should not be discounted as a factor in this problem, but as far as the news media are concerned, it is not nearly so great a factor as some of the inherent characteristics of the press. The very speed with which news must be gathered and processed opens the door to errors in fact as well as a shallow perception of many events

being covered by the news gatherer. We also must remember that reporters and editors are only human beings, subject to the same biases and prejudices that other human beings have. These biases cannot help showing through occasionally when a reporter selects his facts or an editor blue pencils a story or chooses between two stories. Further, these same reporters and editors may also be victims of a conscious or unconscious pressure from the owners of the media—a pressure that may cause them to follow a less than objective line. So it is that these pressures of time, space, prejudice, and owners make it difficult under the best of circumstances to present all of the truth in a neatly packaged bundle.

Returning to the original assumption that truth and freedom cannot be separated, it becomes apparent that the individual citizen is as much responsible for ascertaining the truth as is the media for reporting it. The platitudes and clichés about protect-

*Bless me in this life with but peace  
of my conscience, command of my  
affections, the love of Thyself and  
my dearest friends, and I shall be  
happy enough to pity Caesar.*

—Sir Thomas Browne

ing freedom, liberty, and democracy may grow tiresome, but they are nonetheless vital when applied to the press. Democracies cannot operate without a free flow of information uncontaminated by the machinations of those who would dishonestly sell us something or secretly try to mold our political thinking.

In order to help check on the truthfulness of that flow of information, we must keep in mind the guides previously mentioned and several additional ones:

1. Reputation and performance are key factors in judging one of the mass media or an individual who writes or speaks.
2. Check the message against your own knowledge of the facts.
3. One channel of information should be checked against another. In other words, don't limit yourself

just to the media that happen to follow your philosophy.

4. Always consider the integrity of the source of the information, and if the source is not named, reserve your judgment until more facts are in.

5. Look for clues in any questionable message that will reveal the motivation of the source or the media. Less than honest motives many times go with distorted messages.

Sorting the wheat from the chaff in the daily harvest of mass communications is not an easy task. It demands that we examine individual messages in greater depth and with more perception, and that we make decisions only after a careful examination of all the facts.

With this responsibility for searching out truth comes another one that in the long run may be even more important. The unfulfilled responsibility of the great majority of citizens is an active participation in improving newspapers, magazines, movies, books, radio programs, and television broadcasts. The content of the communications media will never rise much above the level of the consumer. Distortion, carelessness, sex, crime, and violence will remain a part of the media that appeals to the mass audience just as long as the majority of the audience allow it.

The duty of Latter-day Saints in this is clear. Demand objective, complete reporting. Insist that opinion and news be separated, and that opinion be not disguised. Speak out against false and misleading advertising. Call for an end to the emphasis on sex, corruption, and tragedy in many of the mass media.

Your first reaction to this suggestion may well be that it is a hopeless task and something that the lone individual can do nothing about. Fortunately, this is not true. A thoughtful, constructive letter to a newspaper, advertiser, or television network does have an effect. Then imagine the effect of a thousand thoughtful letters written by presently inarticulate citizens who also want truth and morality in their mass communications.

The time has long since passed for laying to rest the fiction that the individual has no control over his environment in a mass society. His control is as great as his willingness to search for and demand truth.

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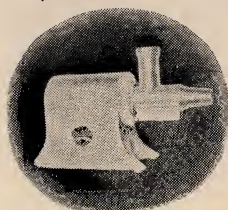
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# PRIESTHOOD: *Its Nature,*

We who hold the Melchizedek Priesthood possess the greatest power and authority there is on earth.

Do we really comprehend what God has given us? How much of the basic philosophy of priesthood do we actually understand?

To aid in orienting those who bear the Holy Priesthood, we urge a careful study of the following items. Such might well be done as part of a regular quorum business meeting.

## 1. What is priesthood?

There are two standard and accepted ways of defining priesthood. One speaks of priesthood as it relates to and is held by man on earth; the other includes this concept of priesthood but also speaks of priesthood authority as it operates in eternity.

As pertaining to eternity, priesthood is the eternal power and authority of Deity by which all things exist; by which they are created, governed, and controlled; by which the universe and worlds without number have come rolling into existence; by which the great plan of creation, redemption, and exaltation operates throughout immensity. It is the power of God. (Brigham Young, *Discourses of Brigham Young*, new ed., p. 130; John Taylor, *The Gospel Kingdom*, p. 129.)

As pertaining to man's existence on this earth, priesthood is the power and authority of God delegated to man on earth to act in all things for the salvation of men. It is the power by which the gospel is preached; by which the ordinances of salvation are performed so that they will be binding on earth and in heaven; by which men are sealed up unto eternal life, being assured of the fulness of the Father's kingdom hereafter; and by which in due course the Lord will govern the nations of the earth and all that pertains to them. (Joseph F. Smith, *Gospel Doctrine*, 5th ed., pp. 136-200.)

## 2. Is there more than one priesthood?

No. There is only one God and one power of God. Joseph Smith said: "All priesthood is Melchizedek,

but there are different portions or degrees of it." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 180.) Also: "Its institution was prior to 'the foundation of this earth, or the morning stars sang together, or sons of God shouted for joy,' and is the highest and holiest priesthood, and is after the order of the Son of God, and all other priesthoods are only parts, ramifications, powers and blessings belonging to the same, and are held, controlled, and directed by it." (*Ibid.*, p. 167.)

Thus there is only one priesthood, but there are different orders of priesthood, and it is common to speak of each of these orders of the priesthood as a priesthood. (D&C 107:1.)

## 3. What orders of priesthood are there in the Church?

"There are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or Levitical Priesthood." (D&C 107:6.) The Melchizedek Priesthood is also known as the greater or higher priesthood, the Aaronic Priesthood as the lesser or lower priesthood.

## 4. Whence come the names Melchizedek and Aaronic?

"Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest. Before his day it was called the *Holy Priesthood, after the Order of the Son of God*. But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the Church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood. . . .

"The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances." (D&C 107:2-4, 13-14.)

## 5. Where do men get priesthood?

From God and from him only. "And no man taketh



# Source, and History

this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) In the actual bestowal of the divine authority, Deity acts through legal administrators whom he has chosen and empowered to confer his priesthood upon worthy men.

## 6. Upon whom does the Lord confer priesthood?

Upon those chosen by him to serve as ministers of his gospel! For instance, the twelve in ancient days were told: "*Ye have not chosen me, but I have chosen you, and ordained you.*" (John 15:16.) That is, brethren do not choose their positions or places in priesthood; rather, they accept what is given them and serve where they are appointed.

From the beginning worthy Saints have been chosen to hold the higher priesthood, as Alma expressed it, "on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish." (Alma 13:10.)

From the days of Aaron to John the Baptist, the lesser or Levitical Priesthood was confined to the Levites. As Joseph Smith expressed it, during this early period of the earth's history, the hereditary nature of this Levitical Order "was in active operation." (*Teachings of the Prophet Joseph Smith*, pp. 318-319; D&C 84:18, 26-27, 30; 107:13.) Since then the Church has been organized on a different basis and the Aaronic Priesthood has been spread out among worthy members of the kingdom generally.

## 7. Do we know of any righteous men who have received the priesthood after the holy order?

We know of many so honored. Joseph Smith taught: "*The priesthood was first given to Adam*; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the priesthood; he was called of God to this office, and was the father

of all living in this day, and to him was given the dominion. These men held keys first on earth, and then in heaven." (*Teachings of the Prophet Joseph Smith*, p. 157.)

In the early ages of the earth's history the priesthood was not confined to a few only; great numbers of brethren held it. To use Alma's language, "there were many, exceeding great many," who held this power and exercised it in righteousness. (Alma 13:10-12.)

## 8. Was the priesthood enjoyed by the Saints in the primitive Church?

It most certainly was. Throughout the whole New Testament we read of apostles, seventies, elders, priests, deacons, and so forth. Their duties are defined; their powers given; their responsibilities summarized, their relationships to each other set forth. There are whole chapters in the book of Hebrews that deal almost exclusively with the relationship between the Melchizedek and Aaronic orders.

## 9. What happened to the priesthood during the long night of darkness when the gospel was not on earth?

There was no priesthood among mortal men during that period. The very absence of the priesthood made the apostasy complete, for without that priesthood which "administereth the gospel" (D&C 84:19), the affairs of the Church and kingdom could not be regulated according to the divine will.

When the last man holding the keys ceased to minister among mortals, there was no one left who could authorize the performance of a valid priesthood ordination. It follows that when the generation of men then holding the priesthood all passed away, there were none left with whom the divine power rested. The priesthood, according to the promise, had been "caught up unto God." (Rev. 12.)

Hence, if the power of the priesthood was to rest again with men, a restoration was needed.

Next month we will carry this study on, considering particularly the restoration of the priesthood in this day with its various and divers offices.

# THE PRESIDING BISHOPRIC'S PAGE

## THE RESPONSIBILITIES AND BLESSINGS OF A QUORUM ADVISER

To be a quorum adviser in the Aaronic Priesthood is a real challenge. To be a successful one requires vision, patience, tact, faith, the ability to keep confidences, the desire to succeed, and the capacity to love and understand boys.

The quorum adviser's work is not limited to the weekly quorum meeting. It extends into many activities and requires many hours of study and work every week. The adviser visits his boys in their homes. He sits around the campfire in the mountains with them. He plays with them on the ball field or basketball court. He wins their confidence, love, and respect. He makes their problems his interests and guides them to wise decisions. He keeps before them worthy goals in life and gives them incentive to reach after those goals. He is concerned not only with their spiritual welfare but with their physical, intellectual, and social development as well.

The effective quorum adviser knows each boy in his quorum. He knows his desires, aspirations, and interests. He lives so close to each quorum member that he can detect any tendency toward delinquent activity.

He knows the natural urges of the age group with whom he is called to work. He controls these urges and puts them to useful advantage in building the character of each member. He recognizes the individual differences, and he challenges each one to set worthy goals and to exert himself to excellent performance.

A quorum adviser should be a good character diagnostician, and, like the good doctor who cures the ills of the body, he must wisely prescribe for spiritual illness.

The responsibilities of being a counselor of young men are tremendous but so too are the rewards for such service. They are among the greatest blessings that God gives unto his children.



Harry W. Jones

Emerson T.  
McOmber



To win an Individual Aaronic Priesthood Award with a hundred percent seal is a fine accomplishment. To get seven such awards and seals in as many years is marvelous.

Such is the record of Harry W. Jones of the Twenty-sixth Ward of Pioneer (Utah) Stake.

During the years he was eligible, Harry had a hundred percent ward teaching record. He served as president of his deacons and teachers quorums and as counselor in the ward YMMIA. He has been active in the Church athletic program.

Emerson T. McOmber of the Palo Alto Second Ward, Palo Alto (California) Stake has had a seven year perfect attendance record in priesthood and Sacrament meetings and has received seven Aaronic Priesthood Individual Awards. He is the son of Mr. and Mrs. G. E. McOmber. Before coming to Palo Alto, he lived in the Pocatello Ninth Ward where he began his fine record.

Emerson served as president of his deacons and teachers quorums. He was recently ordained an elder and is now a missionary in the British Mission.



The school program for senior members of the Aaronic Priesthood and wives has been a powerful medium for helping men to qualify themselves for advancement in the priesthood. Such schools have been very successful both in rural and urban districts.

Participation in school classes helps men to overcome inhibitive fears that often keep them from active Church participation. It provides a psychological, competitive challenge to each participant that gives group strength to individual conquest. It affords the opportunity to teach the principles of the gospel and to give men responsibilities without their feeling that there are personal implications. It is a means of integrating a group into a working unit with a common objective and with the incentive and power to reach it.

A well-directed school will unify its members and give direction to learning and activity. In such a school, the strength of the group becomes the strength of each individual in the group.

They lean on and support each other in reaching out for worthy goals and in overcoming individual weaknesses or undesirable habits.

Senior members participating in groups usually advance faster than those who are worked with by personal contact only, and they often maintain a social group status when they become elders.

We urge all ward bishops to provide schools for senior members and their wives. We urge, too, that a close follow-up be made with bishop interviews, cottage meetings, and assignments. The results will be rewarding.



## WARD TEACHING SUPPLEMENT

## THE BOOK OF MORMON

"... Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

"And the sticks whereon thou writest shall be in thine hand before their eyes." (Ezekiel 37:19-20.)

This marvelous prophecy has been literally fulfilled in our day. The Book of Mormon, the stick of Joseph, is in the hands of Ephraim. The vast majority of the membership of the Church of Jesus Christ of Latter-day Saints are of Ephraim. It has been united with the stick of Judah, the Bible, as a witness to all the world that Jesus is the Christ and that his unchangeable gospel is the only and everlasting plan for the salvation of mankind.

The Lord, with purpose, restored the Book of Mormon simultaneously and in connection with the restoration of the priesthood and the Church. It has been and is the greatest missionary aid of this dispensation. It is a book that offers a test of its own divinity to all who will prayerfully read it.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it

unto you, by the power of the Holy Ghost." (Moroni 10:4.)

Its restoration has, to the chagrin and embarrassment of some and to the blessings of others, fulfilled other great prophecies.

The book was to be the voice of a humbled people and would speak "... out of the ground ..." and "... low out of the dust, ..." To the righteous the voice would be "... as of one that hath a familiar spirit, ..."

The Prophet indicated that the book, part of which was sealed, would be delivered "... to one that is learned saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

"And the book is delivered to him that is not learned, saying, Read this I pray thee: and he saith, I am not learned." (Isaiah 29:11-12.)

This prophecy was fulfilled when Martin Harris presented a copy of some of the characters from the golden plates to Professor Charles Anthon of Columbia University. When told that part of the plates were sealed, he said "I cannot read a sealed book." The book was given to the young and humble Prophet Joseph Smith, Jr., who had little formal education, and he translated it by the power of God.

And concerning the book the Prophet also said: "... for the wisdom (Continued on page 199)






ONCE  
TWO

NOW WE ARE **2** AGAIN





Mathematics in today's family is a strange science. Sometimes one and one make three; sometimes four, five, or even more. Then the time comes when subtraction takes over. That first one to subtract is the hardest sum of all to do. Your grand total (family) minus that first child to leave the nest is a tug at the heart hard to contemplate. No matter how many times you say during the years, "I will not tie my apron strings too tight; I'll learn to let go easily," it is never quite as you had anticipated. That subtraction started is first noted by an empty bed, a little less washing and ironing to do, a little less happy noise around, more time for the rest of the family in the bathroom—but one less toothbrush in the rack, not so much stooping to pick up clothes left where they were taken off, one pair of hands less to help with the chores, one less person at family prayers, and one less place set at the dinner table. There is an adjustment to make, but it is a happy one, if you are sure the child leaving has found a wonderful mate to start all these mathematics again in her own little home.

One day soon the table is set for two again. You run out of children so fast! A new era is about to begin. It shouldn't be too hard to look back through the years and remember the thrill of the honeymoon days, the happy dinner time with the two of you seated across from each other at a candlelight table; the anticipation you felt when the time of day arrived for him to come home; the doing of dishes together, then sitting side by side reading, studying, and planning of the future throughout the evening hours. This time has come again, and the thing that will keep it bright and full of young joy is that sharing and studying and planning together again. Build castles in the air, spend every minute of each hour thinking and planning for the happiness of the other one. Honeymoons are made of just such materials as thoughtfulness, understanding, courtesy, and unselfishness. This being "a couple" again holds many new-found delights. Again you have more time to be "a person, an individual, a sweetheart," then there are the happy snatches of time out of some days when you are a grandmother, and again gay young sounds come ringing through the house. All in all being "two" again can be an exciting time.

It is so hard to cook for two when you are used to filling your pans to the brim for every dish you prepare. Leftovers are good up to a point, but monotony soon sets in. So let's prepare some recipes with just two in mind. These two, of course, can be a bride and groom, a grandmother and grandfather, two girls in an apartment sharing living expenses, or maybe even two fellows batching it together. Anyway we all must eat, so why not do it graciously with attention paid to nutrition, flavor, balance, and refinement?

When we are just "two," it is so easy to become careless in our meal planning and cooking. Very often the easy thing to do is to buy food that can be quickly prepared. Steaks and chops become favorites because it's easy to order "two, please," but soon, buying this way, our food budgets suffer, and the meals become monotonous. Larger cuts of meat can be used to good advantage if plans are made to utilize each part of the roast in a different way for each

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FLORENCE B. PINNOCK, EDITOR

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successive dinner. Soups, stews, goulashes, chili con carne, breads, and cakes, etc., can also be cooked or baked in large amounts and divided and frozen for later meals. One woman I know goes on what she calls a "cooking binge." One morning she will get up just wanting to cook, so cook she does all day. The results of her day's work will furnish food for her and her husband for a dozen meals. She says, "If you have a freezer, why cut any recipe down, just cook it all and freeze in meal-size portions." So if you have a freezer, you may cook as much as you always have, storing what is left over. But let us plan here how we would divide and use fresh, larger cuts of meat.

If you buy a half ham, plan on using it some way every other day until it is all gone. First, have the butcher cut off the hock end for split pea soup or lima beans, then have him cut a middle slice for broiling and a couple of very thin slices for ham and eggs, then leave the rest to bake. This baked ham left over from the special baked ham dinner can be used in so many ways.

Rice Casserole (for two)

- 1/2 cup rice
- 1 teaspoon butter
- 3/4 cup tomatoes
- 1 cup cooked ham, cubed
- 1/2 green pepper chopped (optional)
- 1 can shrimps (or less)
- 1 teaspoon parsley
- 1/2 onion, cut fine
- 2 cups water
- 1 1/2 teaspoons flour
- thyme, salt, garlic powder, tabasco, and Worcestershire sauce to taste.

Melt the butter, add flour, tomatoes, onion, green pepper, and ham. Cook a few minutes, add water and seasonings and rice. Cook until rice is done and most of the liquid is absorbed. Fold in the shrimps and serve in a casserole for two.

Ham and Vegetable Salad (for two)

- 2 1/2 cup cooked ham, cubed
- 1/2 cup cooked carrots, diced
- 1/2 cup diced celery
- 2 tablespoons chopped green pepper
- 2 1/2 cup cooked elbo macaroni mayonnaise to moisten slightly.
- Mix all ingredients lightly. Serve

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#### Ham Balls (for two)

- 1 cup ground baked ham
- $\frac{1}{4}$  cup grated raw potato
- pepper
- 1 teaspoon chopped parsley
- $\frac{1}{2}$  beaten egg (use other half to fold into the cooked sauce)
- $\frac{1}{2}$  teaspoon fat
- $1\frac{1}{2}$  tablespoons butter
- 2 hard cooked eggs
- 1 tablespoon flour
- 1 cup milk
- $\frac{1}{4}$  teaspoon dry mustard

Combine the first five ingredients. Mix and shape into small balls. Brown in the fat. Melt butter, add flour and milk, and stir until smooth. Add the mustard. Add the ham balls and sliced eggs, and fold in the other half of the beaten egg. Put in a casserole, sprinkle with crumbs, and heat in a 325 degrees F. oven until crumbs are brown.

#### Ham Soufflé (for two)

- 4 teaspoons butter
- 4 teaspoons flour
- $\frac{3}{4}$  cup milk
- 1 egg, separated
- 1 teaspoon minced onion
- $\frac{3}{4}$  cup ground baked ham

Melt the fat in a double boiler. Add flour, then the milk, stirring constantly. Cook until thick. Pour over beaten egg yolk, add onion, and cool. Add ham and fold in stiffly beaten egg white. Bake in a greased casserole set in pan of water at 375 degrees F. until cooked.

Try serving thinly sliced grilled ham and eggs for supper sometime with a tomato casserole and a large tossed green salad topped with bleu cheese dressing. This can be almost party fare.

Now let's buy an oven roast for Sunday dinner. Buy a four or five pound sirloin tip roast. Enjoy a typical oven roast dinner being careful not to roast the beef to the well done stage. The left over meat is much more appetizing if the roast has been cooked to just medium or rare.

#### Chop Suey (for two)

- 1 onion sliced very thin
- $\frac{1}{2}$  green pepper, cut into slivers

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- 2 teaspoons fat
- ½ cup carrots, very thinly sliced
- ½ cup celery, cut in slivers
- ¾ cup thin beef gravy
- 1 cup cooked beef, cut in thin strips
- Soy sauce and salt to taste

Brown slightly the onion and green pepper in fat. Mix in the celery and carrots, add the gravy. Cover and simmer 5 minutes. Add the meat and seasoning. Heat thoroughly. Serve over cooked rice or fried noodles.

*Beef Spaghetti* (for two)

- ¾ cup ground roast beef
- 1 tablespoon butter
- 2 green onions, sliced
- 1 teaspoon minced garlic (if desired)
- 1 cup canned tomatoes
- Salt to taste
- dash of pepper, celery seed, Worcestershire sauce, and oregano
- 3 ounces thin spaghetti
- ½ cup shredded sharp cheese

Melt the butter, add onion and garlic, sauté lightly. Add the meat and stir until lightly browned. Add all other ingredients but the spaghetti and the cheese. Simmer for about an hour.

Cook the spaghetti in boiling, salted water until just tender. Drain well and add to the sauce. Simmer for a few minutes adding more tomatoes if needed. Just before serving, blend in the cheese.

*Hash Pie* (for two)

- 1 cup cubed cooked beef
- 1 cup cubed raw potatoes
- 1 onion, chopped fine
- 1 tablespoon chopped parsley

Thin gravy or bouillon to cover. Season to taste with salt and pepper.

Mix the ingredients together and cook until potatoes are just tender. Add the parsley and put into a deep casserole, cover with pie crust and bake until crust is brown in a 375 degrees F. oven.

The ground cooked beef may be served in a dozen different ways. Change the flavor by using a variety of herbs and spices. Don't overlook a dinner using the roast beef slices cold with a horseradish sauce and served with two or three fresh vegetables cooked until they are just tender.

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### *Salmon Baked in Sour Cream* (for two)

Open a ½ pound can of red salmon. Drain off the juice. Place the cylinder of salmon in a small shallow pan. Pour ½ cup of sour cream over it. Sprinkle with chopped parsley and season with salt and pepper. Bake at 375 degrees F. for just 15 minutes.

A dessert that always delights is an assortment of cheeses in combination with different fruits in season. What could be a nicer ending to a meal for two than this? Vary your choice of cheeses. Try using Edam, Rouquefort, and Camembert wedges; or if you like milder cheese, choose Swiss, American, or Philadelphia Cream cheese with crackers.

Two can be company at any meal but never a crowd. This being two again can be fun.

### CORRECTION

Part of the recipe for Banana Muffins as given in the February issue, page 121, was inadvertently omitted. Following is the complete recipe.

### *Banana Muffins*

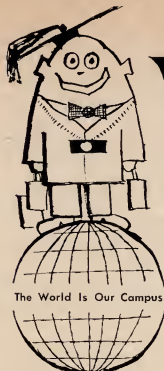
- ¾ cup butter
- 1 cup sugar
- 2 eggs
- 1 teaspoon soda
- 1 teaspoon baking powder
- ¾ teaspoon salt
- 2½ cups flour
- 3 large ripe bananas, mashed smooth
- ½ cup water
- 1 teaspoon vanilla

Cream the butter and sugar together, add the eggs and beat slightly. Sift together dry ingredients. Add with bananas, water, and vanilla. Fold in 1 cup of nuts. Bake 20 minutes at 400 degrees F.

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## HALL'S REMEDY

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## The Road Back

(Continued from page 155)

assistant to the probation officer, Juvenile Court," Beth said.

"Bobby in trouble?"

She nodded. "About three months ago."

"Serious?"

"Attempted burglary."

Jeff whistled.

"His parents are dead," said Beth, "the boy lives with his married sister. During the war—he was only fourteen—he quit school to work. Made very good money for a boy. Then—no more war job, no more 'big money'; he went back to high school and hated it. Tried odd jobs. Never worked very long at them."

"Big money," mused Jeff, "I might have known."

"Bobby reports to me," Beth said, "by court order. He doesn't like it. Won't you give him another chance, Jeff? He needs it."

The young man flushed under his hospital tan. "I can't afford to pay a shirker. Your problem child isn't any good, Beth."

"But he's so young, Jeff."

"No younger than some of the boys with me in the army."

"That was different, wasn't it?"

He laughed bitterly. "It certainly was. I'm afraid Bobby is a spoiled brat crying because they took away his lollipop."

"You're very hard on people, Jeff."

He nodded. "Maybe it's because I've had to be to save myself." He looked down at his artificial leg and winced. "This isn't much fun, Beth. It's been hard to accept."

She started the car. "I came down to ask if you'd care to go to a meeting with me tonight."

"What meeting?" he asked suspiciously.

"The Cardiff Juvenile Welfare Committee. It's about a new summer camp. Part of the plan to fight juvenile delinquency."

"I'm pretty busy," Jeff mumbled, "not tonight. Sorry."

"So am I," she said, "but I've been thinking, Jeff, that the best way to accept a handicap is to help others with theirs. Maybe you are strong. Most people aren't, or at least they aren't strong unless someone is on their side."

He nodded. "I've heard that one,

Beth. It's a psychological aspirin tablet. Maybe it's true. Anyhow, I have no time for other people's troubles. I have plenty of my own, and I hope to beat them my own way."

"Goodnight, Jeff," she said.

"Goodnight. Thanks for calling. I'm sorry about Judd, but he isn't worth your worry, believe me."

He watched her drive off into the clustering gloom. Suddenly he was very tired. He felt discouraged, alone, more alone than he had ever felt in his life, even in the hospital. He locked and bolted the street door and stared at his hands—calloused, grimy, torn. What for? What was the use of it? Why had he come back to Cardiff; why had he picked out his grandfather's old building? Why? Questions pounded in his brain. He turned out the lights and walked upstairs wearily. Throwing himself on his cot he counted stars in the warehouse ceiling, stars which weren't there.

"I don't know," Jeff mumbled, "I just don't know."

Tense nerves gave way to exhaustion and he drifted into sleep.

"Clink-brrng!"

Jeff sat up on the cot, tense, wide-awake. Beside him, the window opened above the alley. The night air was breathless. Down below, Jeff knew with the instinct and sharp senses he had brought back from the Pacific Islands, something—someone perhaps—was working furtively in the dark.

"Cling!" A muffled, metallic echol

Jeff jumped off the cot, forgetting his bad leg. He sprawled headlong on the floor. Anger boiled within him. He climbed down the stairs cautiously, silently, and opened the door into the alley. He could see in the dark. No one there. He slipped outside, waiting for the sound again. It came. Jeff crawled crab-fashion down the alley, past the piano-warehouse, the bakery, the drug-jobbers, and paused in the shadow behind the rear of the Transco Bus Station. The station was closed—it was after midnight—and no light burned inside.

Jeff crouched against the stucco wall of the bus station, and he could feel his heart thumping and the perspiration running down his face. He peered around the corner of the building toward Jackson Street and his jungle-trained eyes picked out a squat figure hunched over the lock in the side door of the bus station.

Again he heard the sharp tinkank of metal working on metal.

Jeff growled under his breath. A belated car roared down Jackson Street and for one miraculous moment its headlights caught the side of the building and the man crouching against the door. Jeff gasped. He knew that figure.

It was Bobby Judd.

Scrambling in the alley dirt, Jeff's fingers found a half-brick. He threw it in a high arc towards Jackson Street and the missile skidded across the pavement with a shocking crash. Jeff could sense Bobby's panic, and he knew that the boy's head was turned away from him now, alert and tense, facing the street.

Jeff patted his artificial leg and smiled grimly in the dark. "Don't fail me now," he whispered and, bracing himself against the wall, he charged like a projectile, on the horizontal—the old Moseby for a few seconds, not the crippled Moseby.

#### RATIOCINATION BY DONNA DICKEY GUYER

*The details of the income tax which make one furious, over someone else's shoulder make one curious.*

Jeff felt the wind come out of his victim in a wet swoosh. Bobby collapsed on the ground, gasping. Jeff scratched around for the tools—a flash, keys, a small file, a wire hook—flushed them into his pocket, and hoisted Bobby Judd on his shoulder. He staggered down the alley with his burden, carried the boy into the loft and lowered him gently upon the cot. Jeff wasn't tired any longer; he knew what he had to do now.

The boy's eyes opened. He looked into the lamplight and winced. Jeff saw fear there—the fear of a small, trapped animal. Suddenly Jeff felt a strange sensation—sympathy.

"Where am I?"

"Never mind, son. I had to hit you pretty hard. Otherwise you might have gotten away, and I can't run."

Bobby Judd knew. "Oh," he said, "Mr. Moseby . . . I . . ."

"What do we do next?"

The boy stared at the ceiling. "I don't know."

"I'm not sure it's absolutely necessary to turn you in to the police," Jeff grinned, "and as for your sister,

she has troubles of her own. Perhaps if you had a regular job and saved your money and did a little studying in your spare time things might work out."

"I hate school," said Bobby glumly. "When I was working at the factory I made good money. I liked that."

"That's all over. Forget it."

"I can't."

"Yes, you can. It was a bad time, not a good one. We make the good times ourselves." Jeff limped the circuit of the loft floor. The big room echoed. He came back to the pool of light and looked down at the boy on the bed. "I never had a young brother, Bobby, and maybe I need one now as much as you need a big brother."

Bobby sat on the edge of the cot and grinned happily. He seemed to relax all over.

"I need help in the bike shop," Jeff continued, "someone I can trust and depend upon. You'll do."

"After what happened?"

"Why not? But there's one condition."

The boy nodded. "I know what it is. I'll have to go back to school, eh Jeff?"

"That's right."

"Sure," said the boy, "I'll sign up at the night school."

Jeff smiled and put his arm around his shoulders.

"You . . ." Bobby began, "I never knew people were like this, Jeff."

"Quite a few are. Don't forget—we're partners."

"I won't. You can trust me, Jeff."

They said good-bye in the street. Jeff watched him go, smiling reflectively. Bobby's walk had changed from a furtive shuffle to an independent stride. Jeff listened until the footsteps died. Then he locked up and went back to bed.

On the following evening Beth Cary called at the bike shop. "You're coming with me," she announced flatly.

"Yes'm," agreed Jeff.

She stared at him in mock alarm. "Why, Jefferson, you're so agreeable. What's wrong?"

"Nothing at all," said Jeff, settling down in the seat, "I need a vacation in the country. Let's go."

They left the city behind. The setting sun spread a great fan of color across the sky. They came to a small river, and Beth guided the little car into a gravel road which twisted through pleasant woodland



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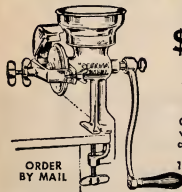
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and finally emerged on a toy bluff. Beth stopped the car.

"I found this," she said, pointing into a glen framed with lofty trees, "the right site for the summer camp for children. What do you think?"

"Can it be bought?"

"Yes."

"Any money?"

"Not enough."

"We can raise more, can't we?"

She looked at him with an impish smile. "We?"

"Why not?" Jefferson Moseby, young Cardiff businessman, engages in fund-raising campaign. Mr. Moseby will do tricks, speak speeches at the drop of two hats, beat drums, and otherwise perform for the cause."

She laughed and grew suddenly serious. "Bobby Judd came to see me today, Jeff. He gave me partnership in a certain secret—something which happened last night."

Jeff shrugged.

"Bobby needed you—or someone like you, Jeff."

"I needed him, too." He looked at her with a grave smile. "For a long time I figured that I—and others like me—were the only casualties in the war. And I was pretty bitter, Beth. But now I see there were a lot of casualties—like Bobby Judd. Something can be done."

"Something will be done," whispered Beth.

Jeff shifted his good leg, prodded his bad one with the blonde wood cane, and shrugged. He regarded the bad leg with tolerance, as an old friend.

"A man comes to the end of a dark alley, Beth. Then he turns around and walks back into the light again. Fresh air, sun, the right kind of people, and the right kind of life . . . it was dark in there, it was cold and hard, believe me—bitter and grim, a little horrible. Hatred is horrible . . . revenge, resentment, all the rest of it. Now it's gone. All gone. There's a life to be lived, and it's got to be lived the right way or it isn't any good."

Beth started the car.

Jeff looked down into the glen. He saw a future. He saw children playing under the trees; and although it was only the wind among the leaves tonight, he heard the sound of voices, laughing, singing, shouting.

"Let's go back to town," he said. "There's work to be done."

## Starting Habits

(Continued from page 151)

anything actually that rabbits like, and he didn't do things in the way that rabbits do them, and it brought him considerable trouble. But it had a happy and satisfactory ending, because the rabbit finally realized that rabbit habits are just fine for rabbits, after all, and that he had been missing a great deal by not taking his daily quota of crisp, green lettuce and nice lengthy carrots.

I do not mean in any sense to strike a flippant note here. But this is an apt example, for the rabbit was ignoring his true nature completely. And, it is to be noted, that many a human being does the same thing. But right habits are indicated for mankind, too. One of these right habits is daily prayer. We need it like the rabbit needs his daily diet of lettuce and carrots.

The following is the gist of a discussion a philosophy teacher gave me some years ago. I'd like to share it here:

"It is vital for us to have habits blessed by the Divine. The way to start with them is in the very beginning, putting his good into our day by invoking him in our first awakening thoughts with praise and thanksgiving that it is true that he is so; that it is true that all his good is designated for us.

"Most of us have worked out an early morning routine so we can get to our work on time or get our day started. I suppose breakfast begins most days; the morning newspaper is the starter for a big percentage; the breakfast cereal is important in many places. But there are an amazing number of homes in this modern world of ours, successful, happy homes, where the first nourishment of the day is through the word of God. After all, it is his day. It is his gift to us. It is almost startling to see what the words of the Psalmist can do to modern man's day, whether he is going to some old routine job or whether he be one of the designers of the newest model car—these simple, truthful words:

"This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalms 118:24.)

"Try it a month. Try saying this every day for a month as you swing out of bed in the morning with



enthusiasm and kneel to ask the Lord to bless your day. This phrase carries its own guarantee. This I can say: It can make a great difference in those thirty or thirty-one days ahead of you.

"Put his seal on your day. Stamp it with his name which is the same as calling it good. It is bound to carry that quality through. Start your job with him. Dedicate one moment to him—and the next—and the next. They will become the best moments you have ever known! They will become purposeful, fulfilled, worthwhile. And at the day's ending?—You will find yourself encircled with uplifting strength which comes from him. Then you yourself can proclaim in heartfelt sincerity: 'This has been a good day!'"

### The Presiding Bishopric's Page

(Continued from page 189)

of their wise men shall perish, and the understanding of their prudent men shall be hid." (*Ibid.*, 29:14.)

For over a century and a quarter many unbelieving men have tried in vain to explain away the divinity of the Book of Mormon. They have sought without success for inconsistencies and contradictions. This book has survived the acid test of critical scrutinizing.

The introduction of the book, written on its title page, gives a concise statement of its contents and purpose.

"Wherefore, it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord, that they might not be destroyed—To come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God."

The Book of Mormon should be read and studied. It is the word of God, but only to those who read it.

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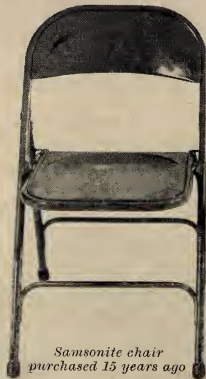
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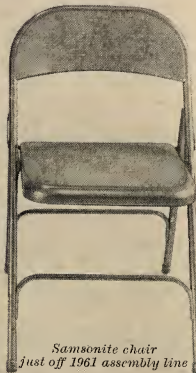
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# THE LAST WORD

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*Our days are like identical suitcases—all the same size, but some people can pack more into them than others.*—York Trade Composer

Teacher: This essay on "Our Dog" is word for word the same as your brother's.  
Small Boy: Yes, ma'am; it's the same dog.

*If people knew how hard I have had to work to gain my mastery, it would not seem wonderful at all.*—Michelangelo

Darling, I've made up my mind to stay home.  
Too late, George—I've made up my face to go out.

The finest test of a gentleman is his respect for those who cannot be of any possible service to him.

*A man can fail many times, but he isn't a failure until he begins to blame somebody else.*

If Moses had formed a committee, the Israelites would still be in Egypt.



There are few instances of loneliness more outstanding than that of a motorist who suddenly finds himself going the wrong way on a one-way street.



*It wouldn't be so bad if civilization were at the crossroads, but this is one of those cloverleaf jobs.*

Caller: What a cute little baby! What is he saying?  
Father: I don't know. His mother has the code book.

*Were you trying to catch that taxicab?  
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